

**SCHOOL TRIPS AND EXPERIENTIAL LEARNING IN
EASTERN INDONESIA**

Samsudin Arifin Dabamona

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ABSTRACT

For many decades travel and learning have been closely linked, as activities carried out in close interaction with the host are claimed to broaden the horizon of the traveler. This concept is brought into education in the form of school trips. In-class curriculum can be enhanced by making trips to specific places outdoors to obtain hands-on experiences and learning based-on-context. Furthermore, school trips are often justified through their appeal because of their potential for multiple learning purposes and significant learning outcomes outdoors. However, research to date regarding educational trips and their outcomes are mostly ignored in the context of developing countries such as Indonesia. Much of the research on school trips often focused on technical aspects and neglected the curriculum as the core elements of experiential learning and seemed to ignore the voices of students as the subject in school trips. Moreover, these studies have also focused on teaching effectiveness with an limited understanding of how other parties such as school teachers and related stakeholders involved make sense of school trips based on their experience. This thesis addresses this lack of research by exploring how experiential learning via school trips in the outdoor education setting is perceived and contributes to students' learning in the Papua, Indonesia context.

The current qualitative study was conducted in Jayapura, Papua province of Indonesia. School trips were linked to in class curriculum through lessons on Papuan arts and culture, and Papuan local content, and organized to two cultural venues (cultural museum of Cenderawasih University and Abar cultural village). Three groups of participants were involved in the research namely secondary level students in two schools, secondary level teachers and what the researcher considered as multiple stakeholders in school trips (local government staff, academicians, and people in charge in the venues). Data was collected through reflective diaries and interviews and grounded theory was used to analyze the data.

From student' lenses, school trips have seen to mediate abstract concepts of concrete action, enriching interpersonal skills, promoting actual cultural issues, provide engagement and novelty. It is also found that teachers articulated school trips as a means to integrate experiential learning through motivating active learning for students and covering their weaknesses in presenting Papuan cultural arts and local lesson content. Teachers also indicated the major concepts of how the trips can enrich classroom learning, escaping students' boredom through excitement, enabling multidisciplinary learning-combined impact, and contributing to students' cultural and environmental values. Learning from multiple stakeholders' lenses, the main contributions are three-fold: shaping cultural values and identity of learners; curriculum demand; and a strategy to attract students' enthusiasm.

Elaborating the barriers, students mostly stressed on learning commitment and this can also be affected by teachers' role in managing students during experiential learning sessions. Apart from the density of materials students noted to carry out the topic, facilities and human resource capacity were also claimed to be constraints. Meanwhile, teachers and stakeholders shared similar barriers such as funding and bureaucracy. Teachers also suggested the internal barriers from schools such as lack of support and adjustment in teaching timetable; while an overlapping hierarchy was identified by multiple stakeholders questioning responsibility and regulation.

This work is significant in addressing the questions of proximal relations among the parties involved (students, teachers and multiple stakeholders) to understand the research problem. It brought together the voices derived from different perspectives to

generate the findings and add to discussion. This research provides a holistic model of experiential learning perceived through school trips in relation to Papuan arts and culture and Papuan local content. It contributes to the body of knowledge and enhance conversations on methods, theory and practice, in particular in the context of developing countries.

Further research from an educational perspective could seek to examine the effect of how the experiential learning within school trips can be stored and recalled as a memorable experience. Another issue of further consideration in tourism and travel studies which can be implied from this study is that of the cultural venues' impact on student visitors' cross-cultural understanding based on different cultural backgrounds.

THESIS DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed :SAMSUDIN ARIFIN DABAMONA..  (candidate)

Date :30th SEPTEMBER 2019.....

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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STATEMENT 2

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DEDICATION

To my little son, the other half of my soul in Jannah, Insyah Allah



Gwynnu Uddyra Aeron Dabamona
(04.05.2019 – 07.09.2019)
(Al-Fatihah)

Son, our hearts are badly broken for the loss, and it still hurts
We are still in depth of our grief and trauma
Mum and dad love you, really love you Gwyn...

Maafkan kami belum bisa jadi orang tua yang baik...kelak sambut kami ya nak disana,
sesegera mungkin atau kelak nanti...

TABLE OF CONTENTS

Abstract	ii
Thesis Declaration	iv
Dedication	v
Table of Contents	vi
List of Tables	x
List of Figures.....	xi
Glossaries	xiii
Abbreviation	xvi
Acknowledgements.....	xvii
Publications and conference presentations originating from this thesis	xviii
Chapter One: Introduction	1
1.1 Background	1
1.2 Knowledge gap	2
1.3 Research problems and issues and contributions	4
1.4 Seeking the meaning of voices involved	8
1.5 Thesis Structure.....	10
1.6 Chapter Summary	10
Chapter Two: Literature Review – Educational Tourism and School Trips.....	11
2.1 Introduction.....	11
2.2 Educational tourism: Its Origin and Context	11
2.3 School Trip (or excursions): Meaning and Global issues	21
2.4 International travel and domestic travel	24
2.5 School trips: Benefits and Barriers	26
2.6 Stakeholders in School trip	31
2.7 Chapter Summary	34
Chapter Three: Literature Review – School Trips, Outdoor Experiential Learning and the Indonesian Context.....	35
3.1 Introduction	35

3.2 The concept of Outdoor Education	35
3.3 Linking school trip and outdoor education	38
3.4 Experiential learning: The concepts	39
3.5 School trips and Experiential Learning	44
3.6 Indonesia and the Eastern Indonesia Context	49
3.7 Chapter Summary	66
Chapter Four: Research Design and Methodology	67
4.1 Introduction.....	67
4.2 Personal statement	67
4.3 Methodological rationale	71
4.4 Research journey	78
4.5 Data Collection	96
4.6 Ethical Issues	101
4.7 Data Analysis	102
4.8 Chapter Summary	113
Chapter Five: Study Findings: School Trip and Students’ Learning. The effectiveness through students’ lens	114
5.1 Introduction.....	114
5.2 Category one – Believing concrete learning and context matters.....	114
5.3 Category two – Seeking external learning experience in school trips	126
5.4 Category three – Freedom on School Trips	139
5.5 Category four– Applying Bloom’s Taxonomy	144
5.6 Chapter Summary	182
Chapter Six: Study Findings: School Trip as a means to Integrate Experiential Learning: Teachers’ and Multiple Stakeholders’ Perspectives	155
6.1 Introduction.....	155
6.2 Capturing Teachers’ Point of View - School Trips as a means to Integrate Experiential Learning	156
6.3 Capturing Multiple Stakeholders’ Point of View - School Trip as a mean to Integrate Experiential Learning	171

6.4 Chapter Summary	180
Chapter Seven: Study Findings: Problematic aspects in School	
trips integrating experiential learning	184
7.1 Introduction	184
7.2 Students' Problematic Aspects	185
7.3 Teachers' Problematic Aspects.....	192
7.4 Multiple stakeholders Problematic Aspects	205
7.5 Chapter Summary	213
Chapter Eight: Discussion and Conclusion	215
8.1 Introduction	215
8.2 Revisit Research Questions and literature review	218
8.3 Recommendation to solve the barriers	231
8.4 Conclusion	232
8.5 Limitations of the study.....	236
8.6 Future Research Directions	238
8.9 Final thought	239
References:	241
Appendices:	276
Appendix 1: EXAMPLE OF STUDENTS' JOURNAL	276
Appendix 2: INTERVIEW QUESTIONS FOR STUDENTS	277
Appendix 3: INTERVIEW QUESTIONS FOR TEACHERS	280
Appendix 4: PARENTS/CARER APPROVAL FORM	282
Appendix 5: RESEARCH ETHICS	284
Appendix 6: CONSENT FORM	285
Appendix 7: EMPIRICAL FINDINGS OF RESEARCH	287

LIST OF TABLES

Chapter two

Table 2.1 : Educational Tourism Spectrum	14
Table 2.2 : Definitions of edutourist	14
Table 2.3 : Conceptualizing How Travel Contributes to Learning	18

Chapter Three

Table 3.1 : Indonesia provinces based on five main islands and four archipelagos	50
Table 3.2 : The development of Indonesia curriculum.....	56
Table 3.3 : Student visitors in National museum of Papua Province 2005 – 2008.....	65

Chapter Four

Table 4.1 : A Summary of research fieldwork	86
Table 4.2 : Details of participants involved	88
Table 4.3 : Summary of school field trips to two cultural venues	92
Table 4.4 : Types of Interview in Research	98

Chapter Five

Table 5.1 : Category one – Believing concrete learning and context matters ...	114
Table 5.2 : Category two – Seeking external learning experience	122
Table 5.3 : Category three - Freedom is crucial in School Trips.....	126
Table 5.4 : Category four– Applying Bloom’s Taxonomy.....	138

Chapter Six

Table 6.1 : Category one - Developing capacities in teaching and learning agenda	155
Table 6.2 : Category two – Enriching Classroom Learning.....	161
Table 6.3 : Category three – Escaping boredom through school trips excitement	166
Table 6.4 : Category Four – Cross curricular opportunities and its impact	167

Table 6.5 : Category Five – Students – Cultural and Environmental values ...	167
Table 6.6 : Category One – Shaping cultural values and identity.....	170
Table 6.7 : Category Two – Affecting cultural sites in positive ways	173
Table 6.8 : Category Three – Strategy to attracting enthusiasm.....	175
Table 6.9 : Category Four – Curriculum 2013 (K-13) needs	177
Table 6.10 : Category Five – Bridging educational activities to tourism objectives	179

Chapter Seven

Table 7.1 : Students Problematic Aspects	185
Table 7.2 : Teachers Problematic Aspects	192
Table 7.3: Multiple Stakeholders Problematic Aspects	205

LIST OF FIGURES

Chapter Two

Figure 2.1: Two main components of educational tourism	13
Figure 2.2: Possible constraints for school excursions	31
Figure 2.3: Stakeholders Identification for school trip	32

Chapter Three

Figure 3.1: Priest model of outdoor education	37
Figure 3.2: Experiential Learning Models based on Kolb's 1984	41
Figure 3.3: Ecotourism in the mangrove forest Tapak Tugurejo, Semarang.....	54

Chapter Four

Figure 4.1: Educational trips organized at Hiroshi	81
Figure 4.2: Indoor exhibition hall of the Museum of Cenderawasih University...	82
Figure 4.3: Potters in Abar, Sentani District, Papua.....	83
Figure 4.4: Example of initial coding process	105
Figure 4.5: Example of focused coding process	107
Figure 4.6: Example of Axial coding process	105

Chapter Five

Figure 5.1: Students worked with hands in Sempe crafts-making	116
Figure 5.2: SMAN 1 Jayapura Students chatted on the bus.....	137
Figure 5.3: Some SMAN 3 Jayapura students were having fun on boat trip.....	138
Figure 5.4: Some SMAN 3 students slowly started make small groups	140
Figure 5.5: Students shared enjoyment while practicing crafts-making	144
Figure 5.6: Findings of effectiveness of School trip based on students' lens	154

Chapter Six

Figure 6.1: Students and a teacher took photo together after museum tour.....	159
Figure 6.2: Non-Papuan students were in the process of making craft	174
Figure 6.3: Findings of Teachers' and Multiple Stakeholders' Perspectives.....	183

Chapter Seven

Figure 7.1: Students waiting for their friends coming late 186

Figure 7.2: Protest in Jayapura, close to SMAN 1 Jayapura while doing
field research 199

Figure 7.3: Illustration of findings Barriers and Problematic aspects of
School trips integrating experiential learning..... 214

Chapter Eight

Figure 8.1: A model of experiential learning perceived in school trips 217

GLOSSARY

1. **Asmat** : A tribe that inhabits the southern coastal region of Papua. They are known for their carving art with intricate motifs depicting nature, living things and daily life activities
2. **Assatouw** : A tribe of Sentani district that inhabits the coast of Sentani Lake
3. **Borobudur** : It is claimed to be the greatest Buddhist temple in the world, located in Magelang district, Central Java.
4. **Cenderawasih (bird of paradise)** : A bird found only in the Papua region and a small part of the islands in Maluku. Many myths concerning tribes in Papua are associated with the existence of this bird
5. **Felle** : A clan of Assatow tribes
6. **Hiroshi** : Hiroshi is a tourism and educational destination specialized for educational tourism served for students and public located in Sentani Jayapura. It combines attractions such as *ecotourism*, *cultural tourism* and *natural resource conservation*
7. **Jubi** : It is a kind of traditional Papuan weapon that resembles a bow and arrow. This weapon is generally used to hunt pigs and other wild animals
8. **K-13 or curriculum 2013** : 2013 Curriculum (K-13) is the applicable curriculum in the Indonesian Education System. This curriculum is a curriculum still applied by the government to replace Curriculum-2006 (which is often referred to as the Education Unit Level Curriculum) which has been valid for approximately 6 years. 2013 curriculum entered the trial period in 2013 by making several schools become pilot schools
9. **Khombow** : It is a bark painting made by Sentani people that have existed since their ancestors. In the past, it was used as clothing (Malo) by married Sentani women.
10. **Mac Arthur Monument** : Located close to Indonesian military facilities, this monument was established by Allied forces under the command of General MacArthur during World War II against Japan. This monument is considered as proof that the allied army had landed on New Guinea, and controlled then New Holland.
11. **Marind** : This tribe inhabits Papua on the south side. Precisely, starting from Selat Muli (Strait of Mariane) to the border of Papua and Papua New Guinea. In the past, the Marind people were known for their headhunting and cannibalism practices
12. **Mbis** : Mbis is a statue made to honor the soul of a deceased person.
13. **Ndambirkus** : It is a human skull is often used as a head pillow for the Asmat tribe. The ancestor skull protected the warrior from evil spirits while he slept and gave him knowledge.
14. **Noken** : Traditional Papuan bags commonly carried by the head and made of bark fiber. Papuan usually use it to bring

- agriculture products such as vegetables, tubers, and also to bring crops to the market
15. **Papeda** : Papeda is a traditional food mainly for tribes in Maluku and Papua. It is extracted from the sago tree and mixed with hot water. It is usually served with seasoned fish soup. Papeda has sticky textures resembling glue with a tasteless taste
 16. **Patdua** : It is an area inhabited by a local tribe known as the storage of skulls and human bones in a box
 17. **Pikon** : A traditional music instrument coming from highland tribes. It is made of bamboo and played by vibrating the strings which will produce the sound
 18. **Prambanan** : The most famous Hindu temple in Central Java, close to Yogyakarta Province. There are 224 temples in the complex with the main temple Shiva, Vishnu and Brahma
 19. **Satan clothes** : It is clothing that is used by the Asmat tribe to drive away evil spirits that possess their members
 20. **Sempe** : Sempe is a pot or container for cooking and boiling food (meat, vegetables, cassava and staple-food). It comes from Abar Village, the only village in Papua that produces cooking utensils using clay. The carving motif in Sempe has cultural meaning and function.
 21. **Sentani lake** : It is one of the largest lakes in Indonesia, located in Papua province under the slope of the cyclops nature reserve mountains. Some Papuan tribes inhabit coastal of the lake and mainly use it as livelihoods
 22. **Skyline outdoor-site** : Under the control of the forestry service, this place is a tourist attraction that focuses on outdoor activities and adventure.
 23. **Soa-soa** : Soa-soa is a local language in Papua that describes a type of reptile native to Eastern Indonesia. Tribes in Papua usually use this animal skin for making musical instruments
 24. **STSP** : The Papua Arts College (STSP) is an educational institution specializing in Papuan arts and culture education
 25. **Tabi** : Tabi is one of the Papuan indigenous sub-regions which includes tribes in the area of Jayapura city, Jayapura district, Keerom district, Sarmi district and Memberamo Raya district
 26. **Teletubbies hill** : It is a hill that surrounds Sentani Lake and is currently a famous tourist attraction in Jayapura Regency. This hill for local people also has ties to the Tuttari hill
 27. **Tifa** : It is a musical instrument, almost similar like a small drum, typical of eastern Indonesia, especially Maluku and coastal tribes in Papua. It is made of a piece of wood; which is emptied or cut off and on one side of the end is covered usually using deer's skin to produce a nice and beautiful sound
 28. **Tuttari Hill** : A prehistoric site from the megalithic era or the big stone age. It is located in Doyo Lama Village, Waibu District, Jayapura, Papua

29. **Yahim** : It is a name of a village in the district of Jayapura, famous for its traditional pier which is the central point to cross the Sentani Lake to villages across Sentani Lake
30. **Yosim Pancar** : Social dance or friendship of young people of Papuan tribes

ABBREVIATIONS

ISBI : Institut Seni Budaya Indonesia

BOS : Bantuan Operasional Sekolah

STSP : Sekolah Tinggi Seni Papua

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Dabamona, S. A. (2018). Learning Experience: Seeing through Educational Travel in Higher Education Students. *Critical Tourism Studies - Asia Pacific - Recentering Critical Tourism Studies. March 3-6. UGM-Yogyakarta, Indonesia.*

Dabamona, S. A. (2019). "I then called my father straight away to ask": Educational School Trips and Cultural Identity. *The Cala 2019 'REVITALIZATION AND REPRESENTATION' January 23-26. Siem Reap, Cambodia.*

“Travel is fatal to prejudice, bigotry, and narrow-mindedness, and many of our people need it sorely on these accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime.”

— Mark Twain, The Innocents Abroad / Roughing It

CHAPTER ONE

Introduction

Chapter One outlines the purpose of this thesis by presenting the background from the multiple contexts of education and tourism. It provides both the global context and that of Indonesia, particularly Papua. The context of the research's aims and the objectives of the study will also be introduced to give better understanding for the reader. Following this, the next chapters focus on literature review and methodology, while the results of the findings are presented in three separate chapters based on the research questions. The final chapter discusses and elaborates upon the findings and draws the research to a conclusion, while considering its limitations.

1.1 Background

Tourism can be considered one of the most profitable sectors of the Indonesian economy, and an industry that has been stable, even when the global financial crisis hit ASEAN countries. While Indonesia's target in 2019 is to bring in 20 million tourists, increasing the number of tourists and its economic contributions indicate a generally positive trend. In 2017, for example, foreign tourists amounted to 14 million people. This figure rose 22 percent from 2016 which was in the range of 11.5 million. Moreover, domestic tourists showed the same trend with an increase of 5.50%, from the previous 263 million in 2016 to 277 million in 2017. Indonesia's Tourism Competitiveness Index increased from previously ranked 70th in the world in 2013, rising to 42nd in 2017. Referring to Kemenpar (2016), tourism attractions are dominated by culture (60%) followed by nature (35%) and man-made products (5%). The tourism industry is huge and diverse in Indonesia, but there is little evidence regarding its impact on education and to what extent it can play a role for students through educational tourism or educational trips. Ritchie (2003) previously noted that educational tourism in cities receives little interest from researchers and industry because of its small size, potential and market requirements, and this includes school visits (Larsen & Jenssen, 2004; Ritchie & Coughlan, 2004; Ritchie, 2009)

The concept of education through tourism (or travel) is not new, yet it differs from the concept of tourism education. Educational tourism or travel refers to travel with the primary purpose of learning gained in the location, through learning experiences from

tourist activities or excursion programs (Bodger, 1998; Ritchie, 2003), while tourism education is an effort to prepare human resources in tourism industries in order to fulfill the demand of professionals by applying a set of curriculum modules (Inui, 2006). Ritchie (2003) pointed out that there are two characteristics to link education and tourism: *first*, general travel for education and *second*, university/college students and school tourism. These concepts have developed in many countries applying different approaches for tourists and students. The main objective that occurs is the experiential learning that people achieve during the activities. Based on research, students are most able to remember fieldwork and recall their activities even many years later (Dillon et al., 2006; Falk & Dierking, 1997).

In Indonesia, this sub-set of tourism activity is used practically in many schools and generally integrated into the curriculum. Schools use educational tourism to manage a short-term study trip or excursion to a specific tourism site and learn things based on specific learning aims. Experiential learning emphasizes transformational student experience while visiting an outdoor object, such as a museum, botanical garden (agritourism), historical or traditional site. There are several studies about the implementation of school trips in Indonesia (Linawati et al., 2012; Mursadi, 2009; Yuhanna et al., 2014); however, most of them focus on one single study in one subject only and focus on the western part of Indonesia, which is better developed in terms of infrastructure and human resources, as well as being more professional in tourism management compared to other parts of Indonesia. Thus, the results cannot be used to generalize the development of school tourism in formal education in Indonesia as a holistic study. At this stage, in the eastern part of Indonesia, school tourism is not popular because of many problems. Moreover, previous literature has underexplored the learning experience of students. The core of experiential learning through school trips is found in authentic learning, hands-on experiences, active learning through engagement and experimentation, and shifting theory-based knowledge into practice (Ballantyne & Packer, 2002; Beames et al., 2012; Coughlin, 2010; Krakowka, 2012; Nadelson & Jordan, 2012; Reisinger & Steiner, 2006; Shaby et al., 2017).

1.2. Knowledge Gaps

Many previous studies have underlined that the emphasis in this context is on increasing students' academic achievement and improving their marks, but this somehow fails to highlight the added value of experiential or in-context learning (Erskine, 2014;

Faulkner & Cook, 2006; James & Williams, 2017). In addition Lieberman & Hoody (1998) clearly underlined that there is a paucity of understanding of the effectiveness of experiential education, and how schools' surroundings and community can help as a framework to lead learning achievement, guided by teachers and administrators.

From a developing country context, the explicit relationship between school trips and experiential learning has rarely been explored, in particular from a cultural point of view. The trips equip students to travel and discover, beyond the classroom. Yet cultural sites, outside the school fence, may not be optimized to provide alternative teaching and learning. Indeed, contextual learning in the context of school trips seeks to make better use of the outdoor setting, by connecting students to the real world, gaining experience from the environment, gaining values from interactive learning activities, as well as offering multiple sources of knowledges; not relying on the teacher as the main source (Tal, 2012). However, to date there is little knowledge about how school trips and experiential learning can create personal meanings from cultural exposure, and what possible outcomes might be drawn from their experience.

The other concern about school trips and experiential learning relates to the somewhat uncritical stance taken by schools, teachers and stakeholders, coupled with a lack of research to understand the phenomenon of curriculum-based school trips. This is the impetus for this study. The success of experiential learning in school trips has largely ignored the how other parties involved in school trips are constrained. Schoolteachers, for example, handle the trips and often deal with complicated procedures, while other stakeholders such as local governments and venue providers have also got their own agenda and interests. As a result, there is an absence of consensus regarding the ideal school trip, as this must accommodate the three groups (students, teachers and stakeholders), affecting the effectiveness of the learning experience.

This is also in line with Ritchie (2003), who argues that the concept of travel for education and learning is a broad and complicated area. Throughout the current thesis, the researcher will examine experiential learning through school trips focused on students and understand how both teachers and stakeholders involved in school trips articulate their perspectives. Understanding the phenomena leads to consensus regarding the effectiveness of school trips and experiential learning as well as to underline problematic aspects in integrating experiential learning in the trips. This research gap will be answered by the research questions and aims outlined in the next section.

1.3. Research problems and issues and contributions

1.3.1. Research problems

The problem addressed in this research is how experiential learning via school trips in the outdoor education setting is perceived and contributes to students' learning in Papua, Indonesia. Focusing on two Papuan cultural attractions (a museum and a cultural village), the researcher concludes that the value of learning experience through school trips differs among the many parties involved, depending on the context, agenda and interests brought about by an Indonesian context. This particularly occurs when a school trip is positioned as the last resort, to be used as a supporting element in fulfilling educational needs. It is also worth noting that the current study built connections to topics in the secondary school curriculum 2013 (K13). The curriculum requires students to be more active and critical in learning acquisition based on a scientific learning approach. It can encompass three learning models: problem-based learning, project-based learning, and discovery learning (Sutarman, 2015). To link with the facts, experiential learning indeed can be integrated into school trips by considering elements of the curriculum, facilities, human resources (teachers, and educational staff in venues), the political will of local government and the education system, and understanding these would be valuable to examine the problematic aspects of school trips.

Chapters 2 and 3 build a theoretical understanding regarding educational school trips and experiential learning in an outdoor education setting, accompanied with evidence from previous academic literature. Chapter 2 will develop the major body of school trips as a subset of educational tourism proposed by scholars, including learning elements and how travel could contribute to travelers' learning experience. Benefits and disadvantages will also be presented. Chapter 3 will establish the major body of experiential learning by underlining the theories of Kolb (1984). Therefore, the following research questions are formulated:

1. How effective are school trips in delivering experiential learning?
2. What contributions do school trips make that are compatible with integrating experiential learning? How are these understood by stakeholders?
3. What aspects are problematic in experiential learning in the school trip context?

1.3.2. Research aims and objectives

Many studies on tourism have been conducted by experts in various countries, and the impacts of tourism have always been a popular topic for research (Mathieson & Wall,

1982). Unfortunately, among studies of the positive impacts of tourism (especially in Indonesia), educational outcomes are mostly forgotten. Oktadiana & Pearce (2017) indicated that there were three main foci of Indonesia tourism studies: tourism planning and development, tourism impacts and sustainability, and culture and change (76%) during 1960s-2010s. These studies were mainly situated in Bali and Java, while almost none are found in the eastern parts of Indonesia such as Papua and Maluku. They also added that the academic work is likely to come from foreign researchers, contradicting what has been underlined by Pearce & Packer (2013) about the emic nature of tourism research, where it is considered valuable to understand the phenomena from the point of view of domestic researchers who are familiar with the situation. There is a paucity of academic literature examining active learning acquisition through travel. In fact, whether organized via formal or informal education, travel is claimed widely to contribute to visitors developing generic skills, providing authentic experience and leading to personal cognitive improvement through direct experience (Byrnes, 2001; DeWitt & Storksdieck, 2008; Pearce & Foster, 2007; Stone & Petrick, 2013a; Willson & McIntosh, 2007). Falk & Ballantyne (2012) concluded that the long-term impact of encountering a travel experience can be later processed cognitively and affectively to promote new concepts and ideas that can be adopted in daily life.

In addition, it is important to note that the current research is in the context of curriculum-based school trips, meaning learning and practice in real-world setting should be linked to particular school lessons, or more specifically covering topics embedded in curriculum areas. There are a wide range of attractions that can serve educationally to fulfill students' needs in gaining knowledge in accordance with the curriculum. It extends from collaboration between schools and many attractions such as historical and cultural venues (museums, monuments, cultural villages), natural venues (nature reserves, woodlands, zoos) or rural spaces (farms). The main purpose is to deliver teaching related to specific topics and to provide meaningful learning experiences that could not be experienced in a classroom. Learning experiences received by students and how they are valued are not considered to stand alone, as this is influenced by other elements involved, such as teachers, educational staff at the relevant venues and those who invested in the welfare and success of schools and students outside the school environment (this will be referred by the researcher as multiple stakeholder groups). However there have been discrepancies among these elements in terms of planning, experienced perceived, learning value and practice on-site (Anderson, Kisiel & Storksdieck, 2006; Davidson, Passmore

& Anderson, 2010; Eshach, 2007; Kisiel, 2003). Although there is a growing amount of literature focused on formal education integrated into school trips, no published research has bridged interactions among students, teachers, educational tour guides and multiple stakeholders in the context of venues utilized in the current research. Moreover, the voices of students are worth hearing. The current study used students' journals to dig deeper, rather than rely on researcher's interpretations and experiences alone.

A key aim of the current research is to explore how experiential learning via school trips in the outdoor education setting is perceived and contributes to students' learning in Papua, Indonesia. It is also interested in problematic aspects, taking the lens of students, teachers and multiple stakeholders. It is important to note that in this context, student visitors can represent excursionists (or same-day educational tourist; see Ritchie, Carr, & Cooper, 2003) as described in Chapter 2. It is hoped that the study will contribute to the existing evidence of the benefit and the barriers of school trips and provide a more holistic picture of phenomena being study from all lenses, particularly from the perspective of developing countries. Furthermore, it is hoped that the methods can contribute to the realm of constructivist grounded theory, as well as the fields of tourism and travel and education.

In addition, given the nature of experiential learning and school trips gained from these three lenses, the value of learning experiences through educational school trips can give an insight into the value of the learning experience and the problematic aspects inherent in school trips. The core objectives were to explore what students thought of learning embedded in school trips, what they thought they gained, experienced, enjoyed and what demotivated them. Teachers and multiple stakeholders were involved to understand their perspective of how they thought experiential learning in school trips and the curriculum could be linked to one another. This study also helps to understand the constraints faced as each of them bring their own agenda and interest in experiential learning and school trips.

1.3.3. Contribution/Importance

The findings of the research will contribute to the knowledge and understanding of the subject of tourism, education and integration of both. In summary, this research made contributions as follows:

1. The existing theory of Kolb (1984) on experiential learning has been previously applied in outdoor settings; however, the evidence for integrating it into the context of

educational school trips has not been applied before, particularly one-day educational trips. The current study develops the concept of experiential learning through stressing travel and learning. As many argued, travelling offers the best experience by discovery and meaning construction (Goh, 2011; Griffin, 2004; Kent et al., 1997)

2. The current research will capture the issue from two different aspects previously ignored in the literature: Indonesia as developing country (in particular Papua province with all its challenges); and experiential learning elements embedded in the curriculum, relating to lessons on Papuan arts and culture. This can contribute to understanding how a developing country understands and perceives the phenomena.
3. Previous research has failed to include all parties related to school trips and experiential learning as they focused on students' voices, but tended to ignore others that can influence the learning experienced perceived by students. This study includes all parties involved to better understand a holistic context of the phenomena.
4. The results help to enrich the body of knowledge from a methodology perspective. The data analysis in the study exploring students' learning experience combined two main qualitative instruments: interviews and students' journals. This helps to clarify, confirm and demonstrate constant comparative categories analysis to improve trustworthiness and credibility.
5. The study fills the gap voiced previously by Ritchie, Carr, & Cooper (2003) and Cooper (1999) that understanding school trips' management from the point of view of children, curriculum and schools is important to obtain a big picture of the barriers. In this study, the lenses of multiple stakeholders are added to understand the issue as they are related and have also their own interests and agendas.
6. The thesis provides insights with which to improve educational school trips in formal education by providing the students', teachers' and stakeholders' perspective. However, it is important to note that while the outcomes are not intended to be generalized, they do help people involved in education, cultural venues and policy-makers in local government to better understand the trips' needs and to improve the design of future school trips.
7. Lastly, the result also can be used to enrich and provide perspectives (for the Indonesian government, schools, local government, cultural venues and related-stakeholders) that might have an impact on the successful adjustment of education and tourism.

1.4. Seeking the meaning of voices involved

1.4.1. Students

The study engaged secondary school students from two schools in Papua province, SMAN 1 Jayapura and SMAN 3 Jayapura. As the main group that constitutes the main object in education and learning, exposed directly to school curriculum, students' voices are considered essential in understanding the issue.

The aim of a successful education from the researcher's point of view is that it should be able to facilitate effective learning activities. In many ways, learning in classroom is often claimed to take less effort to serve creative learning and provide less space in which to experience the real world. In contrast, authentic learning and hands-on experiences are generally set outdoors are stated to bring more benefit, as they impact long-term memory, bridge between theories and practice and build opportunities for students to construct meaning, ideas and concepts gained in the classroom (Dillon et al., 2006; Rickinson et al., 2004). However, with all its unique opportunities for learning, outdoor settings should not replace the traditional classroom, but rather should be complementary to stimulate the learning process. Learning contexts in classrooms are still the main source of information for students in terms of curriculum coverage, structure, use of time and application of clear standard rules.

The research position of students is also central, referring to their active involvement in integrated experiential learning in educational school trips. Meanwhile, systematic research based on students' own voices regarding their experiences is rare. Davidson et al. (2010) and James & Williams (2017) claim that many discussions relied on educators' point of view and underestimated students' viewpoints on how they observe or process the experience. Students should be positioned as primary stakeholders of their own education. Engaging students in educational school trips and learning their perspective can help to fill the gaps of how they value the trips based on experiential learning. The current research applied multiple qualitative data collection (observation, participant interview and journal) that can enrich our understanding about the phenomena comprehensively.

1.4.2. Teachers

Teachers are obviously a central factor in learning processes in classrooms. However, their voices regarding learning in the outdoor settings of educational school trips are often questioned. Taking a museum context, Costantino (2008) argued that it is

important to understand teachers' viewpoints as they are not passive participants in educational school trips, but are also involved in designing trips and mediating between learners and venues. In addition, teachers reflect on their learning experiences. Moreover, experiential learning requires effort to carefully integrate it into other learning, and teachers often found this a daunting task (Storksdieck, 2001). In addition, planning is indicated as one of the main constraints for teachers. These constraints generally have little in common with previous research findings, where the trips are categorized as class outings rather than trips that aim to achieve specific learning objectives based on the curriculum. Therefore, the research position of teachers is important and gaining a deeper understanding of this may provide a specific picture of experiential learning and the best approaches with which to manage it. Furthermore, it helps to identify problematic aspects of school trips.

1.4.3. Multiple stakeholders

There is a growing body of research that frames multiple stakeholders by seeking the meaning of their involvement in such trips. Storksdieck, Robbins & Kreisman (2007) for example decided to address some major stakeholders involved in school fieldtrips. They conducted a series of group discussions with teachers, principals, educators from various cultural institutions, program directors from these institutions, and researchers/experts. It was implied that priorities differed among these stakeholders. Principals focused on linking school fieldtrips and the school curriculum while teachers were more concerned with logistics and planning. As a result, the learning aims were not achieved and the trips became simply hedonistic. In addition, educators seemed to stress learning experiences, such as hands-on learning and authenticity, but ignored what students actually experienced. Program directors and researchers had considerable concern as to how trips could make an impact and how such trips could serve social interaction, family learning, group dynamics, and other social skills.

Educational school trips require the active participation of many stakeholders to achieve an enriching experience. The current research considers that providing the broad context of the whole trip, including stakeholders' roles and views, can maximize opportunities to capture the students' experiences and understand the trips. Multiple stakeholders contribute to construct his/her knowledge, justification, motivations, understanding and experience that enable an insight into experiential learning via school

trips and how it contributes to students' learning in an Indonesian context. Moreover, the dynamic of the stakeholders influences the students' overall experience.

1.5. Thesis Structure

The research is separated into eight chapters. Chapter 1 introduces the research background, the research problem and outlines what the research can contribute to the body of knowledge. Chapter 2 includes a literature review for the thesis, specifically addressing educational tourism and school trips for context. Chapter 3 provides a further literature review on experiential learning theories as an overall assessment of existing models. Chapter 4 discusses the research design and methodology employed in this study. Constructivist grounded theory guided the research process, including techniques for data collection (observation, students' journals and interviews). Chapters 5, 6 and 7 are the empirical chapters and each chapter describes and outlines the themes that emerged from the data analysis based on the research questions. Chapter 5 illustrates the effectiveness of educational school trips with integrated experiential learning through a student lens. Chapter 6 describes school trip as a means to integrate experiential learning from two viewpoints (those of schoolteachers and multiple stakeholders). Chapter 7 concerns the problematic aspects of school trips integrating experiential learning. Finally, Chapter 8 reviews all the findings and concludes the thesis by discussing the significance of the findings linking them to research aims and objectives. The chapter also considers potential avenues for future research.

1.6. Chapter Summary

This chapter provided an overview and established the foundations for this thesis. This section has highlighted the purpose of the research as an investigation of the meaning of educational school trips integrated with school lessons at secondary level and a deep analysis of how the trips can contribute to experiential learning. It introduced the research problem, research issues and the contributions of the research. Moreover, justifications have been presented to underline the importance of addressing voices from many perspectives, such as teachers and multiple stakeholders. Based on these foundations, the thesis will now proceed with a detailed description of the literature review, related theories and the context for the research.

CHAPTER TWO

Educational Tourism and School Trips

2.1 Introduction

The concept of education through tourism is not something new. Ritchie (2003) pointed out that there are two distinct sectors linking education and tourism: *first*, general travel for education (many leisure or tourism motivation models include education (see Beard & Ragheb, 1983)); and *second*, university/college students being taken on specific trips, which might be termed school tourism. These sectors have developed in many countries but require different approaches for tourists and students. However, the main shared objective is the experiential learning that people gain during the activities. Research demonstrates that students are able to remember fieldwork and recall the activities over a much longer period of time than traditional learning opportunities (Dillon et al., 2006; Falk & Dierking, 1997).

The purpose of this chapter is to explore perspectives on school tourism by presenting first the core of educational tourism in general. It is important to recognize the limits of the forms of tourism that can be categorized as educational tourism. A review of school tourism from many perspectives will be provided, including its global growth and impact in supporting educational systems. The intertwined aspects of outdoor education and tourism are reviewed by presenting some related studies. This chapter also introduces experiential learning theory as a guide for the research, which is explored in more detail in the next chapter. Although experiential learning has become an important element in school tourism, there is still no widely accepted definitional framework for the term from a tourism or travel perspective. This chapter seeks to address this by proposing the appropriate concept of experiential learning based on an extensive review of the published literature.

2.2. Educational tourism: Its Origin and Context

2.2.1. A History

Educational tourism or the educational tour is not a new concept in tourism (see Gibson 1998; Holdnak & Holand 1996; Brodsky-Porges 1981; Ankomah & Larson 2000; Weiler & Kalinowski, 1992) and its popularity in the tourism market is only expected to increase (Gibson, 1998; Holdnak & Holand, 1996). It is based on the idea of gaining

knowledge and learning directly ‘at source’, related to historical, environmental or cultural settings (Ankomah & Larson, 2000). Although it is considered a subset of tourism and has been discussed since 1980s, the practice started in the seventeenth century with the so-called Grand Tour in Europe (Brodsky-Porges, 1981). This kind of travel engaged the European upper classes, particularly the British, to send their sons on an extended tour for educational experience and later became a cultural norm. In the late nineteenth and early twentieth centuries, when mobility became available to the masses, the emergent middle-classes began to travel as well. However, Falk & Ballantyne (2012) note that the phenomena at this time was more a mechanism to escape from the mental and physical exhaustion of work. At this time, the search for places expanded from things related to cultural norms to enjoying the seaside and parks in the UK and North America. This was primarily oriented towards passive experiences and the focused was on hedonism (Falk & Ballantyne, 2012). However, there are still many examples of educational tours at this time, such as Thomas Cooks tours to many far-flung areas of the globe.

However, the trend broadened at the end of twentieth century as tourists sought new experiences within tourism activities that could immerse them in new ideas, spaces and activities (Dujmović & Vitasović, 2015; Franklin, 2003). According to Bodger (1998) there were other factors to encourage people to engage in intellectual activities during travel, such as increased leisure time coupled with an increase in disposable income and a decrease of travel costs. In later years, the tradition of the educational value of travel facilitated the development of studying abroad as legitimate components of tertiary education in Europe and later in the US (Weiler & Kalinowski, 1992). During the period, educational tourism developed further and diversified in many ways.

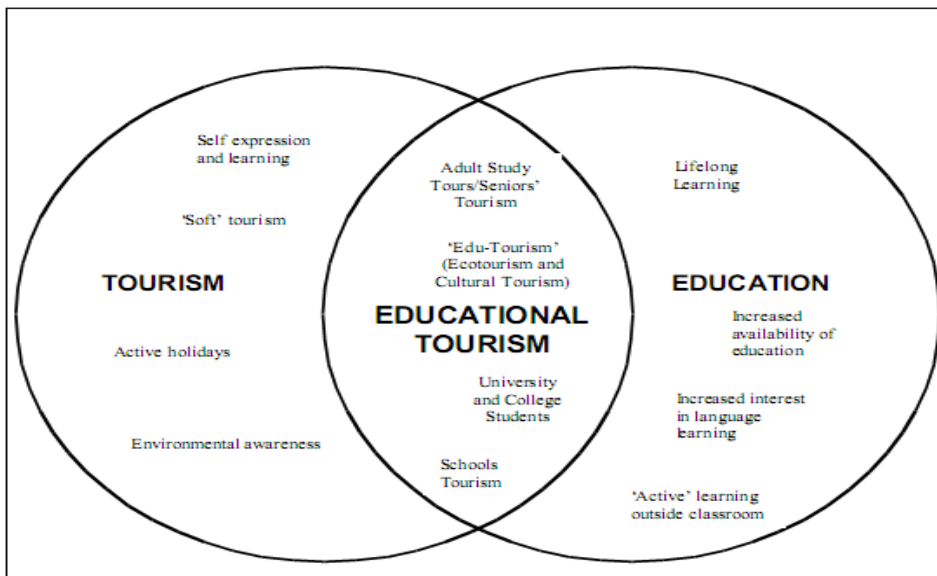
2.2.2. Conceptualizing Edutourism

The definition of educational tourism is still being debated and is commonly linked with niche tourism, characterized by a client’s motivation and desire to learn (Hecht et al., 2007, cited in Pitman, Broomhall, & Mcewan, 2010). In other literature, this form of tourism can also be categorized as special interest tourism, which is undertaken out of a particular interest that can be pursued in a particular region or destination (Weiler & Hall, 1992). The uniqueness of educational tourism is important in the sustainable development of tourism, which can utilize existing resources. Because of its implicit recognition of

place, it has the potential for minimal negative impacts on the cultural and natural environment.

Bodger (1998) suggested that educational tourism or edutourism refers to a program in which participants travel to a location as a group with the primary purpose of engaging in a learning experience directly related to the location. Similarly, Ritchie (2003:18) defined educational tourism as ‘a tourist activity undertaking an excursion for whom education and learning is a primary or secondary part of their trip’ (Figure 2.1).

Figure 2.1: Two main components of educational tourism



Source: Adapted from Ritchie (2003) *Managing Educational Tourism*

Moreover, Ritchie divided educational tourism into two different forms: ‘tourism first’, in which the main motivation is tourism itself and learning processes will follow (for example, a visit to a natural or a cultural heritage site as part of a package trip); and ‘education first’ (for example a school excursion) (see Table 2.1). However, it is important to note that in the case of education first, such travelers are still categorized as tourists or excursionists due to the tourism impact they cause (see Ritchie & Coughlan, 2004). Therefore, Ritchie also noted that the concept of travel for education and learning is a broad and complicated area, which explains why tourism academics and industry have, to some extent, ignored this field. Whilst Table 1 delineates the two areas of tourism first and education first, it is apparent that there is considerable fluidity and overlap between these two sectors, so we should perhaps view them as a spectrum rather than distinct categories.

Table 2.1. Educational Tourism Spectrum

Tourism First	Education First
General interest learning while traveling	×< Purposeful learning and traveling
Primarily motivated by travel and tourism	×< Primarily motivated by education and learning
Incidental education	×< Incidental tourism
Curiosity-oriented learning experience	×< Organized learning-oriented tourism experience
Explicit tourism industry recognition	×< Lack of recognition by tourism industry
Core element of visitor economy strategy	×< Peripheral element of visitor economy strategy
Targeted by destination/attractions	×< Targeted by education establishment
Visible tourism impacts	×< Invisible tourism-related impacts

Source: Williams (2010)

These activities may seem quite different for the tourist or traveler involved, however. As Ritchie, Carr, & Cooper (2003) describe, the unique features of education and tourism embrace many forms of edutourism, such as adult study tours/seniors' tourism; edutourism (ecotourism and cultural tourism); university and college students; and school tourism. Furthermore, the common term used by scholars to describe this typical tourist is the 'edutourist' (Abubakar, Shneikat, & Oday, 2014; Ritchie, Carr, & Cooper, 2003; Ting & Marie-Claire, 2013). Early definitions of edutourists can be found in previous papers (see Table 2.2).

Table 2.2 Definitions of edutourists

No	Author	Year	Definition
1.	UNWTO	1963	A person visiting a place other than that in which he has his usual place of residence, and staying at least 24 hours in the destination visited for the purpose of education, leisure, among other reasons
2.	Organization of Economic Cooperation and Development (OECD)	1974	A person who visits a place other than that in which he habitually lives for a period of at least 24 hours and not more than a year for the purpose of education.
3.	UNWTO OECD Lew & McKercher Bodger	1968 2008 2004 1998	A person whose activity involves movement away from his/her original place of residence with the purpose of learning, among other reasons, and whose period of stay at the destination is not less than 24 hours, not permanent in nature, and unconnected to earning purposes

Source: Ojo et al. (2014)

From the definitions above, it can be seen clearly that there are differences in how to place the purpose of the edutourist. The WTO suggested that edutourists intend to visit a destination for the purpose of education, leisure and among other reasons, but this is both broad and vague. The OECD (1974) suggested a new concept of edutourism by highlighting that such visits last no longer than a year and are for the purposes of education only. This definition is also considered unclear since many universities or schools can offer programs for more than one year and thus the length of time is seen as a further complication.

Although definitions are still being debated, many countries and regions agree that the focus of this kind of tourist is the purpose of the trip, which is to mostly focus on learning and education. The different perspectives of the definitions are partly due to the concentration of the discussion on the size and market of edutourism and the difficulties of identifying the multiple facets of edutourism (Ojo et al., 2014). However, there were at least three main elements that, according to Huang (2008), should be included in the definition of edutourism: the distance the tourist traveled, a duration of stay and the purpose of the trip. Therefore, reflecting on this definition, secondary school students visiting specific attractions with the purpose of learning for less than twenty-four hours via school trips can still be seen as edutourists.

According to Bodger (1998) the term 'educational travel' could be expanded to encompass a spectrum of travel opportunities: from the schoolchild going on a Mediterranean cruise with a guest lecturer to a language student studying abroad, to travel packages for adults where education is the major or prime objective. Some studies indicated that educational tourism comes in variety of sub-types including ecotourism, heritage tourism, rural/farm tourism, and student exchanges between educational institutions (Bodger, Bodger & Frost, 2006; Smith, 2013). However, some authors argued that the term could also expand to include an element of vacation as well. Tarlow (2010), for example, chose to use the term 'eduvacation' to describe school trips, alternative spring break travel experiences, study abroad experiences, seminar vacations, skill enhancement vacations and educational cruises. In addition, Bardgett cited in Mohul (2009) noted that these forms of tourism can encourage cultural diversity, bringing together people with different backgrounds and aspirations for educational purposes and making close contacts in the host location.

Educational tourism is forecast to grow further in the future and expand beyond traditional educational groups (for example, the significant senior population). Many

universities, schools and community organizations offer education-oriented vacations for all ages. However, to determine a person as an educational tourist is always complicated since the word 'tourist' can be spacious in meaning. The term 'tourist' relates to people who undertake a journey to, and stay in, various destinations that are distant from their normal place of residence and work, and where they take on different roles and activities from the resident working population (Ross, 1994:46). According to UNWTO (2008:10), a visitor (domestic, inbound or outbound) is classified as 'a tourist (or overnight visitor), if his/her trip includes an overnight stay'. Thus, it can be concluded edutourists have to spend at least one day at the place. However, this definition does not accommodate people who undertake a one-day visit or students on a one-day field trip, since they only make a brief sojourn. Ritchie (2003:18) suggested a more flexible definition regarding the educational tourist proposing excursionist (or same-day educational tourist) as 'a person involved in any educational/learning activity or excursion, which does not include an overnight stay away from their home destination, and for whom education and learning is seen as an important way of using leisure time'. He also presented educational tourist typologies based on their motivation and characteristic: *First*, general travel for education (or 'edutourism') and adult or seniors' educational tourism, where some form of education or learning are an important (and often motivating) part of the tourist experience; *second*, university/college students and schools undertaking tourism (language schools, school excursions, and exchange programs), whereby tourist experiences may be secondary to the educational aspect or intentions.

The characteristics of tourism and education have not been dealt with in depth and are often misunderstood. According to Nakagawa, Soedarsono, & Bandem (2006), relating tourism to the field of education can produce at least two levels marking such a relationship: *first*, education about the tourism industry, in which its socialization and system of manpower are given priority; and *second*, tourism when considered as a process of educating people. This implies that tourism should impart knowledge to tourists, managing personnel and society, the last being supportive of tourism activities.

The benefits of educational tourism can come in many ways. As Randell (1992) pointed out, cited in Bodger (1998), this kind of activity provides immediate and personal experience of an event, place, or issue that cannot be duplicated and offers opportunities for individuals within the group to explore specific and even individual issues and interests with other participants and the leader in a way that is usually impossible in the more usual formal learning environments. Ham (1992), for example, remarked that such

individuals can ignore information without punishment, as the consequence of being in a free-choice learning environment. Falk & Dierking (2000) argued that meaning-making was an important element of a learning experience, although individual learners were often distracted as a consequence of being given free choice. Later on, Falk (2009) developed a visitors' experience model based on the conceptual mode of free-choice learning and noted that the elements of physical, socio-cultural and personal context factors that outline a contextual model of learning. However, Van Winkle & Lagay (2012) highlighted that this free-choice only explained the factors that affecting learning and learning outcomes, ignoring the process of learning acquisition and learning experiences during leisure tourism.

2.2.3. Conceptualizing learning element in edutourism (or edutrip)

It was Falk & Ballantyne (2012:916) who linked travel and learning with the framework drawn from Aristotle's concept of three competencies: *episteme*, *techne* and *phronesis*. They defined Aristotle's concept as follows:

Episteme (theoretical knowledge) is concerned with knowledge that is systematic and universal across particular contexts, while Techne (practical skill) refers to the skills, routines and techniques associated with making, creating and doing and Phronesis (practical wisdom) is about the development and application of experiential knowledge to specific contexts.

They argued this concept provides a useful picture of how travel could contribute to travelers' learning experience. Moreover, to conceptualize the learning experience that takes place within travel, they highlighted the importance of active and passive acquisition of knowledge and skills. As Turner (2000) suggested, the acquisition of learning not only happens actively but also passively occurs unconsciously and involves emotion. Subsequently, Falk & Ballantyne (2012) incorporated Aristotle's concept with the learning opportunities provided by travel (see Table 2.3).

Table 2.3. Conceptualizing How Travel Contributes to Learning

	Passive	Active
Practical skills (techne)	Incidental development of generic skills and technique (e.g. communication, organization, problem-solving, navigation)	Active quest for control and mastery of physical or cognitive skills (e.g. golfing, sailing, photography)
Knowledge (episteme)	Serendipitous and spontaneous acquisition of knowledge (e.g. incidental learning about sites, settings and species)	Deliberate search for knowledge and understanding (e.g. intentional learning about sites, settings and species)
Practical wisdom (phronesis)	Accumulating ‘life experience’ through exposure to varied situations and settings (e.g. self-awareness, social and cultural awareness)	Active pursuit of a good and virtuous life (e.g. consciously learning about sustainable and ethical behaviors and cultural perspectives)

Source: Falk & Ballantyne (2012)

Likewise, Mouton (2002) argued that travel could provide a reflective experience and that travelers are able to learn from traveling. Although learning from travel is not always the primary motivation for traveling, it is seen as a prominent factor. Through the concrete experience of travel and the discovery of new things, travelers can reflect on experiences while creating learning. This travel experience, according to Mitchell (1998), could be obtained deliberately and planned for, or could be incidental and unintentional. A study by Coryell (2011) illustrates well how learning can be obtained incidentally through educational travel. He found that although a short-term program had been designed and structured focusing on Italian culture through the study of history, architectural symbols and structures, participants encountered what he called ‘incidental learning experience[s]’. Facing a new unfamiliar environment, they interacted with locals, learned through sights, sounds, and smells, all related to learning objectives. In addition, spontaneous interpersonal and social experiences were claimed to bring about meaningful learning experiences.

Stone & Petrick (2013), in their review of travel experience, noted that learning in travel occurred in many forms, such as learning through independent travel, adult learning travel, children’s learning through travel, learning through educational change, and learning through being in an experiential learning environment. Independent travelers, such as backpackers, numbers of which have increased in Australia, North America and Europe in recent years, aim to seek alternative experiences by controlling the pattern of

travel and have more opportunities to engage in an extended lifestyle experience (Ateljevic & Doorne, 2000). Gmelch (1997) determined that independent travelers obtain personal development improvement not because they have gained learning experiences in new cultures and places, but because of dealing with demands to make decisions. They learn how to negotiate challenges and solve problems more directly. He also underlined the importance of independent travel as a catalyst for personal growth (see Deforges, 2000). Pearce & Foster (2007) indicated that independent travel is connected to generic skills. Conducting a study of webpages including backpackers' responses related to skills gained or improved as a result of travel, they found that a majority of respondents admitted there was a significant improvement in learning about/developing the self (dealing with pressure, emotions and stress) and also self-confidence and risk-taking. Many also indicated their learning achievements were seen as useful and appreciated when they returned to their home society.

Pitman et al. (2010) conducted a study of the centrality of adult learning within educational travel and pedagogic processes in recreational tours, through identifying literature (websites, booklets and brochures) provided by tour companies. It involved 1,091 participants and 612 responses from travelers/potential travelers. They found that the benefit gained referred mostly to broadened horizons and increased knowledge. The survey also indicated that immersion and *in situ* learning experiences were the most valuable. Bos, McCabe & Johnson (2013) went further to explore interactions in family circles and learning experiences that occurred from children's perspectives. They interviewed 22 participants from low-income families in London, funded by Family Holiday Association (FHA) to take a holiday abroad or within the UK. The results indicated that children obtained knowledge and skills. Exposed to activities outside the classroom, which was far from their regular learning style in school, they became more active and excited. Parents also took part by increasing children's knowledge by describing different cultures when the trip took place abroad. As a result of spending 'family time' together during the trip, children also benefited from increased self-confidence.

Some research has also explored youth exchange and its effect on learning outcomes. It is claimed to bring about a positive impact on openness and tolerance, helping students' career development by making them more experienced with improved proficiency and skill in a second language acquisition (Goldstein & Kim, 2006; Mazzarol

& Soutar, 2002; Van Hoof & Verbeeten, 2005). Consistent with these findings, Bachner & Zeuschel (2009:15) suggest that,

the exchange experience had positively influenced their level of tolerance, respect for other nations, sense of cultural relativism, attitude of universal brotherhood, desire for peace and cooperation, desire to interact with foreigners, interest in international affairs, and level of social or political involvement.

Travel involving experiential learning, such as field-based educational trips, can be said to offer the best direct knowledge by experiencing authenticity and reflection to maximize the learning experience. Xie (2004) and Kent, Gilbertson & Hunt (1997) suggest that experiential learning on field trips could create opportunities to make direct observation and obtain cross-cultural understanding. As Xie highlighted, ‘the field trip is useful in addressing a multiplicity of student learning styles, as it combines cognitive, reflective, and active learning environment[s]’ (p.109). Another study involving experiential learning in museums also revealed that students have more free choices about things they want to learn and create opportunities by discovery and meaning construction (Griffin, 2004).

Many studies also conclude that school trips are not only important in terms of cognitive benefits, but also affective outcomes (Ballouard, Provost, Barré & Bonnet, 2012; Boyle et al., 2007; Dohn, 2013; Fägerstam & Blom, 2013; Lazarowitz, Hertz-Lazarowitz & Baird, 1994; Orion & Hofstein, 1994a). Although there is still no clear evidence on which impacts students first, DeWitt & Storksdieck (2008) argued that affective outcomes could possibly surpass cognitive outcomes, since most trips are not designed to create lasting cognitive effects. Knapp (2000) conducted research on students’ memorable experiences to investigate knowledge associated with school trips based on science programs. Conducting an evaluation after 1 month and 18 months, he indicated many students could not recall specific knowledge attained while on the trip (this will be discussed in detail in the next chapter).

The complexity of school trips needs to be explored more deeply and will be given more space later in this literature review. As the current core research focuses on school trips, the next section will describe school trips in general and current issues with them. This chapter concentrates on how to link outdoor education and experiential learning with school trips and particularly recent developments in Indonesia. This also links back to the

concept previously introduced in Figure 2.1 (the two main components of educational tourism) and the segmentation of edutourism into several categories based on characteristics, needs, behaviors and interests (Ritchie, Carr, & Cooper, 2003; Swarbrooke, 1995). This resulted in many segments and sub-segments of edutourism such as adult tourism, school tourism, school outdoor trips and edutourism based on cultural tourism and ecotourism.

2.3. School trips or excursions: meaning and global issues

In research on geography, tourism and education, the terms ‘trip’ and ‘excursion’ have been used interchangeably (Ritchie, Carr & Cooper, 2003; Behrendt & Franklin, 2014; Braund & Reiss, 2006; Lai, 1999b; Novak, 1960; Skop, 2009). The history of school trips or excursions is a long one. Woods (1937) explained that the concept had been introduced by Michael de Montaigne in the sixteenth century, referring to his thoughts about what he called ‘book learning’. Montaigne believed that the whole world could be a book from which people could learn, and this concept is believed to be the philosophical beginning of school excursions. Jean-Jacques Rousseau, who had an interest in educational philosophy, was also credited with strengthening the concept. In the following decades, German philanthropists adopted it and started to organize actual excursions, as we know them nowadays.

As a specific subset of educational tourism, school trips have received little interest, and are poorly researched in the tourism industry, particularly because of their scale, specificity and particular needs (Larsen & Jenssen, 2004; Ritchie, 2003). Ritchie & Coughlan (2004) emphasized that its market (including school tourism) has been overlooked over the last decades and little attention has been paid in recent years to their role as an important source of visitors for attractions and destinations. As a result, there is limited debate over a definition. Consequently, the term ‘school trip’ is used broadly in the discussion of educational tourism. Some scholars speak of school excursion tourism (Dale, 2007; Olesniewicz, Soltysik, Markiewicz-Patkowska & Cieplik, 2015; Ritchie & Coughlan, 2004; Ritchie, 2003, 2009) while the others speak of school trips, educational trips or field trips specifically for students (DeWitt & Storksdieck, 2008; How, 2008; Larsen & Jenssen, 2004; Shafahi & Abrishami, 2005; Behrendt & Franklin, 2014).

Larsen & Jenssen (2004:46) defined school trips as ‘a particular class of tourist trips characterized among other things by being group tours where the majority in the group is children’. This trip is commonly accompanied by teachers and adults. However,

they did not clearly identify the range of ages involved, since the term 'children' is very general. This definition is also debatable as they did not expand upon the characteristics of the trip. Therefore, scholars in this field still quote the definition produced by Ritchie (2003:130): 'school educational tourism is defined as incorporating all schools for children between 5 and 18 years of age, as well as language school[s] where people go abroad to learn about language'. He noted that such trips can be divided into two main types, where the trip may be either an integrated part of lessons in school and part of formal learning (i.e. curriculum-based trips) or for extra-curricular purposes. The type of excursion is particularly important and may influence the planning and decisions to undertake a school excursion by teachers, parents and pupils (Ritchie & Coughlan, 2004).

The goals of school trips vary based on learning objectives and topics. Focusing on geography school trips, Lai (1999) indicated that relationships among students can be stimulated through this activity. He also highlighted improvement in students' enthusiasm for learning outside their regular traditional setting/classroom. The students also showed a greater sense of responsibility regarding environmental issues while returning home. Teachers also gained opportunities to obtain new knowledge and interact with students in a different learning setting. The stiffness of the formal classroom possibly decreases in more interactive activities (Davidson et al., 2010; Patrick, Mathews & Tunnicliffe, 2013; Trant, 2010). For many students, perceiving their teacher as a learner and human being can be a powerful enlightenment and a positive role model. We often see learners and teachers as two different groups separated by the terms "them" and "us" in class. This makes it difficult for teachers to set a good example, as they are in opposition to the students. For this reason, teachers need to create a strong learning enthusiasm and atmosphere. Bitgood (1989) suggested that teachers should also obtain new ideas for teaching, identifying weaknesses after evaluation and work to improve. Krishnaswami (2002) argues that elements of performance based-instructions contained in school trips could not only assess what students *are* but what students can *do*. This also indicates that skills are on a continuum and that the student will progress gradually. Places such as parks, forests or historical sites such as museums and other heritage objects offer spaces for children to demonstrate such tangible abilities, by studying real material in context and offering their conclusions to real audiences.

Measuring the global scale of school tourism is difficult. As noted by Cooper (1999:89), 'The school travel market demands a particular approach in term of product and promotion, and has its own very different market characteristic and influences'. That

is why attraction managers need to pay more attention to the demands and nature of the school market and also develop experiences that fulfill both students' and teachers' needs (Ritchie, Car & Cooper, 2008). However, an indication of growth can be seen in the context of Asian countries. For instance, in Japan approximately 98.4% of junior high schools and 97.1 % high schools execute school trips, organized during the third year of school, with the majority of the destinations being domestic (Japan Schools Tours Bureau 2012 cited in Watanabe, 2015). Although this has slightly decreased due to economic challenges in 2013 (to 96.9%), 134,007 high school students were involved in overseas school trips. Meanwhile in Singapore, there were 264 schools making 786 overseas study trips in 2001 and it is believed the numbers will rise in the following years (Ho, 2014). The author also claimed this number is not surprising because the government has set aside \$4.5 million a year to assist such programs.

In Hong Kong, Lai (1999) noted the school trip often takes the form of a geography trip to a specific location. As Geography is taught in nearly 90% of secondary schools and is seen as important, the government recommends this kind of trip as supporting teaching by including it in the curriculum in 1984, 1990 and 1998. Such trips take only a day and schools organize it in the school holidays. However, data revealed that the level of participation at the junior level was low compared to secondary and senior level. According to Lai (1996) and Wu (1992), only 30% students at junior level (years 7 to 9) participated, while at senior level (years 10 to 12), it reached 50-70%. The trend decreased slightly between years 11 to 13 as a result of students preparing to sit national examinations.

Another example illustrating the trend from a global perspective can be seen in the UK. It was estimated that the educational market undertook approximately 12 million domestic visits annually in the 1980s, equivalent to 5% of the entire sightseeing market (Cooper & Latham, 1989). Taking data from market profiles in 1987, there were about 12 million pupil-visits per year, worth £8 million in England alone for historic buildings, museums and outdoor areas, which were the places most commonly visited. More recently, the trend can also be identified in Australia. Although this number declined in the following years (see Taylor, Power, & Rees, 2010), outdoor trips dominate schools' preferences. Quoting nationwide research in Australia, Ritchie (2009) identified a slight decrease in the average length of overnight school excursions, from four days in 1998 to 3.65 days in 2006. Meanwhile, Coughlan, Ritchie, Tsang & Wells (1999) noted that approximately 108,000 students visited the national capital Canberra as a part of an

educational tour in 1998. This shows that this activity is increasing. Again, government involvement is important here, as these visits are directly supported by the federal government for all Australian school pupils. These figures show that school tourism is a significant, if undervalued, sector of the market that warrants further attention. The market is also important as it offers a partial antidote to issues of seasonality, with school visits often occurring outside peak holiday periods.

2.4. International travel and domestic travel

There is some debate as to whether school trips should be directed internationally or domestically. Ritchie (2003) notes that school tourism encompasses both domestic and international visits. Ritchie & Coughlan (2004) note that both domestic and international school excursions provide an important market for attractions, tour operators and accommodation providers. School tourism also can provide positive word of mouth contact and encourage future visits for both students and parents and can also support off-season visits. International excursions generally take more time and resources (long-term study abroad and long-term international travel) than domestic excursions (short-term study trips or one-day visits).

The extant literature on travel learning benefits has focused almost exclusively on international travel (in particular study abroad), which makes it difficult to generalize the results to all travel (Coles, Poland & Clifton, 2015; Stone & Petrick, 2013). However, this may be a starting point to raise questions as to whether domestic travel can have the same result in terms of learning and developmental objectives, influencing students to think, reflect and interact with others, thereby generating outcomes similar to those of a study abroad program. Some studies identified that the experience students obtain overseas can help to increase skills in foreign languages (Brecht et al., 1995; Cubillos & Ilvento, 2012; Hadis, 2005), as well as develop understanding of global issues and more favorable attitudes toward other cultures (Clarke et al., 2009; Ward & Kennedy, 1993). Other studies have noted that learning attitudes are more generally affected by long-term and international travel (O'Reilly, 2006; Pearce & Foster, 2007).

Van't Klooster et al. (2008) demonstrated that educational travel programs (overseas internships) enrich students' experiences to bridge cultural distances. However, this cannot guarantee to produce globally competent individuals. Moreover, the study revealed that students who travel to countries characterized by higher power distance, higher uncertainty avoidance or lower individualism, or high psychic distance, tend to

interact less with local people. A recent review of the literature conducted by Stone & Petrick (2013) included analysis of Kolb's experiential learning model and travel experience, highlight the learning values of taking study abroad and long-term travel as the core of a learning experience. Their review suggested that published research about studying abroad noted the importance of knowledge and personal development. However, they did not provide conclusive evidence that the benefits of study abroad are the result of (or require) an academic component. In addition, they claimed there has been little effort to determine how travel influences learning. In contrast, Sobania & Braskamp (2009) suggested a new way of gaining learning experience, which they term 'study away', which 'recognizes that students can have experience that opens their minds, hearts, and behaviors to difference and allows them to experience such difference firsthand, either internationally or domestically' (p 24). They argue that the cost of developing host-family stays for international programs travel can be high and requires community links or relationships that take time to build. The beneficiaries of domestic level are the budget accommodation providers, field study centers, outdoor activity/adventure centers, and the local economies in which they are located.

The trend of domestic travel for students can be shown in the recent case studies of junior school students and senior high school students in Asia. In Japan for example, a school trip, known as *Ensoku* is compulsory for students as part of the curriculum. Most junior school and senior high school students in Japan tend to spend this time within their own neighborhood (Watanabe, 2015). Watanabe identified that high school students taking the domestic trips are dominated by second-grade students, because third-grade students will be preparing for college entrance examinations (see section 2.3). In Singapore, although school trips are not part of the formal curriculum, they are widely accepted by many schools. The Ministry of Education runs the adventurous programs for schools, which can cater to about 70,000 school students per year (Ho, 2014). Although this program is categorized as extra-curricular, it has been seen to play an important role in the Singaporean education system. From the evidence above, it can be concluded that domestic travel can be positioned to gain valuable experience for students, depending on how it is managed, particularly for students who cannot afford to study overseas.

2.5 School trips: benefits and barriers

2.5.1. The benefits

Tourism plays an invaluable role in the education of schoolchildren and youth (Falk & Balling, 1982; Griffin & Symington, 1997; Kalinowski, 1992; Minnaert, 2012; Tomik & Mynarski, 2009). Moreover, their experience of new places, engagement in activities and obtaining a sense of adventure within places can be linked to education policies and social mobility (McCabe, 2009). Many educational institutions offer many types of study to allow students to gain academic value, increase their intellectual and physical skills and enrich their social, cultural, emotional and spiritual understanding (Reisinger, 2013). For example, from a rural tourism stand point, Tadao (2015) suggested that students without past experience in agriculture tended to have stronger positive feelings toward agricultural activities and farmers following a visit. Moreover, these students showed increased interest in food and crops despite the fact that their awareness of agricultural water-use facilities, management organization, and the multifunctional benefits of agriculture on society was low.

Another example can be seen regarding ecotourism. Bhuiyana et al (2010) noted that ecotourism programs in Malaysia are very effective for schoolchildren to become familiar with forest conservation through lifelong learning. Ecotourism can provide information about nature and the need for biodiversity action. It is also must be mentioned that many teachers have reported using field trips with great success. This broadens students' environmental experience and insight; improves their processing skills; promotes inquiry learning; reinforces classroom lessons; promotes social skills; improves attitudes toward science and increases students' involvement with the subject matter (Prather, 1989:13). Field trips demonstrate how students place high value and importance on social interactions with their peers (Davidson et al., 2010) and may help students to recall things learned on the trip, even after many years (Falk & Dierking, 1997). Skop (2009) found that field trips are effective to help liberate both students' and teachers' thinking in critical, practical, and creative directions, while Hancock & Farris, (1988) conclude that it increases the self-confidence of students, enhances social skills and precipitate the emergence of leadership. However, 'practical consideration such as the cost of transportation, student safety, and disruption of the school routine have caused many others to view field instruction with reserve' (Prather, 1989:10).

How (2008) also formulated the specific benefits of out-of-school trips as follows. *First*, such trips help to fullfill the educational mission of government in many attractions

such as museums, visitor attractions and other destinations. *Second*, it provides a useful income stream at off-peak times, as noted above. *Third*, out-of-school trips can inspire the student to re-visit with their family or in later life with children of their own. Similarly, the School Travel Forum (2012) argues that school trips help pupils to become adaptable and confident; encourage successful learning and build positive attitude; contribute to a sense of belonging and responsible citizenry; and improve personal development. This forum also placed emphasis on improved personal, emotional and social well-being. Furthermore, Outwardbound (2014) reported that outdoor learning programs can improve confidence, self-belief and determination, develop the ability to interact and work effectively with others, increase knowledge and understanding of the natural environment, and improve achievement and progress in schools.

2.5.2. The Barriers

Although school tourism has the potential to provide students and tourism sites with a number of benefits, substantial constraints can emerge from many factors. Orion & Hofstein (1994) examined factors that might influence the ability of students to learn during a scientific field trip. They took 296 students grades 9 to 11 from high schools in Israel, as well as collecting data from teachers and outside observers before, after, and during the field trip. The analysis indicated that class size, grades and previous attitude towards the subject had only limited effects on students' performance. They also found that teaching quality did not significantly affect the students' performance. The most influential factors in students learning in field trip were the preparation of the students for the field trip and the place of the field trip in the curriculum structure.

Subsequently, the concept of subgroups or segmenting has been proposed by Ritchie & Coughlan (2004) to more clearly understand the school excursion market. Their research examined the profile of the schools' market, examining schools currently visiting a destination, and a nationwide latent demand study. The latent market analysis was conducted in the form of a questionnaire mailed to 4000 schools throughout Australia in 1998. The study found that despite educational reasons to motivate schools to conduct school excursions, cost-effective attractions and the ability of attractions to serve school groups are rated higher than many educational factors. Furthermore, they suggested that it is important to understand schools' motivation outside an economic perspective, by adding an institutional perspective, for example capturing the constraints from schools, teachers and students. This was similar to previous work by Ritchie, Carr, & Cooper

(2003) and Cooper (1999), which found that understanding school trips' management through multiple lenses (children, curriculum and schools) are important to obtain a big picture of the barriers.

Although school trips are acknowledged as being beneficial for offering new learning strategies, previous papers have clearly identified barriers, as follows:

Health and safety

Organizing outdoor learning activities present risks. Students' injury or even death has occurred on school trips, for example the Lyme Bay kayaking tragedy (Geary, 1994; Jacobs, 1996). Parry & Clarke (2004) conducted a survey of 61 teachers from secondary schools and found that 62% of teachers are deterred from organizing field trips because of the threat of legal action. It was also indicated only 11% teachers had undergone risk training while 89% claimed to have no training at all. It is suggested that high staff/pupil ratios make activities safer and that teachers should be obliged to assess activities and locations prior to the visit. Obviously, for many, health and safety on a trip is the main concern and proper instructions are needed (Novelli & Burns, 2010). However, excessive fear of litigation if something goes wrong, particularly for inexperienced schools/teachers, can also result in restricting school trips and potentially affecting learning experiences (Trant, 2010).

Expenses and funding

Kisiel (2005:943) surveyed 400 upper elementary teachers in Los Angeles, and suggested that, 'nearly 30% of the teachers made explicit comments regarding how funding availability impacted their trip plans and the most commonly cited expense was transportation'. Teachers in Australia, for example, commented that schools mostly hire outside commercial busses due to large classes and this often creates financial problems (Michie, 1998). In addition, teachers felt that there were barriers in asking for money from students because students may feel that schools owe them such excursions. According to teachers, schools should cover at least a quarter of the expense. Anderson & Zhang (2003) collected data from 93 teachers in three large schools in Vancouver, and affirmed that venue entry costs were significant in decisions to organize trips. Teachers claimed that venue entry cost was considered twice as important as transportation costs. Currently, many venues have shifted toward models of self-funding due to less financial support from local authorities. Taylor, Power & Rees (2010) revealed that in the UK, there has

been a decline of 38% in funding for outdoor education facilities from local authorities. As a result, schools are responsible for covering the costs, and venues indicate that they have no choice other than to raise entry costs. Furthermore, austerity policies in the UK have led to significant funding cuts for local authorities, meaning that support for schools, outdoor learning venues and attractions has suffered from both directions, reducing the potential for non-classroom learning across the sector.

Logistic Management

Logistical arrangements are possibly one of the biggest barriers for teachers and students. Logistical hurdles within the school environment can be in the form of completing additional tasks before the actual trip (i.e. administrative approval, parental permission, safety forms and communicating with schools and teachers involved); determining transportation of students; visiting places in advance; students' clothing issues; making arrangement for meals; and student identification (e.g. name tags) (Behrendt & Franklin, 2014; DeWitt & Storksdieck, 2008; Nabors et al., 2009).

School trips as time 'wasted'

School trips require significant hours outside the classroom, in some cases a full day or more. Consequently, schools need to reschedule teaching timetables, which can compromise effectiveness. According to Trant (2010:7), this can 'lead to disruption of the school day and other colleagues' lesson[s]'. To overcome this, schools may choose to conduct trips on a Saturday and some experienced teachers often combine two or three topics from different lessons in one trip (for example, geography and biology) to maximize the value of the trip. However, this may affect the learning outcome of students. Another consideration may be the denseness of school curriculum (whether national or local). Organizing school trips in an already overcrowded curriculum is a barrier (Anderson, Kisiel & Storksdieck, 2006; Bartosh, Mayer-Smith & Peterat, 2006; Kisiel, 2003).

Sitting national examinations

For many countries, school trips can disrupt exam preparation, affecting higher school entry or university enrollment. Students in their third grade of secondary school are not encouraged to participate in school trips; schools may place trips in their second year

instead, avoiding exam schedules or college entrance examinations (Lai, 1996; Watanabe, 2015; Wu, 1992).

Behavior and attitude

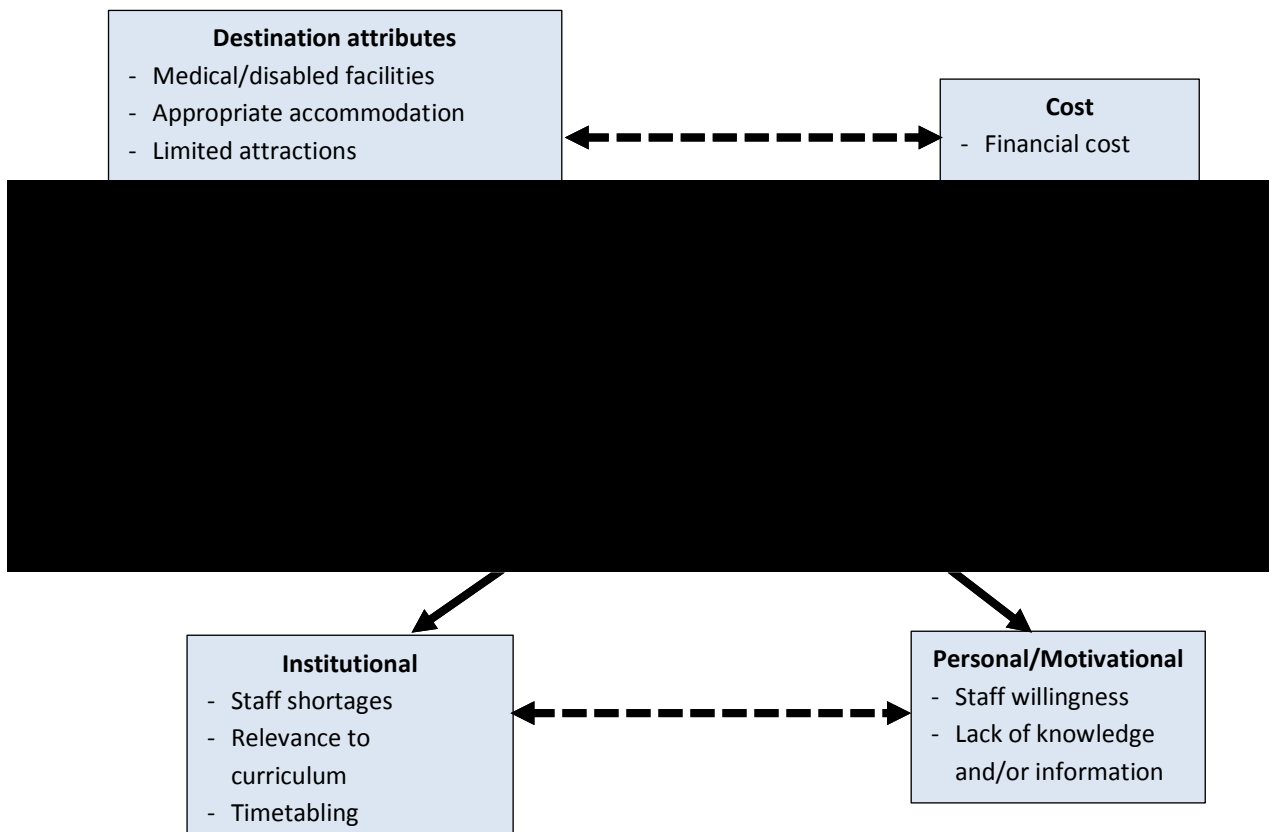
Many claimed that students' behavior and attitudes could affect school trips (Behrendt & Franklin, 2014; DeWitt & Storksdieck, 2008; Kisiel, 2005). Students' bad attitudes can disrupt a school trip significantly. As Unesco (2010) pointed out, the better teachers know the students, the more aware they can be and thus minimize any risk. One must also recognize the opportunity for trips to actually improve student behavior and attitudes, particularly for students who do not relate to traditional classroom learning.

Inexperience

Inexperience in conducting school trips can also be considered a barrier. According to the UK Science and Technology Committee (2011), one of the fundamental reasons for avoiding fieldwork or school field trips is the availability of teachers who are well-trained and confident. Some studies also found that teachers often designed school trips poorly and failed to achieve the learning goals of the trip (DeWitt & Storksdieck, 2008; Orion & Hofstein, 1994a; Storksdieck, 2001).

As well as these indicators above, some experts tried to shift the discussion of school trips/excursions and their constraints from pragmatic and generalized barriers to a more conceptual approach, underlining factors such as time commitment, cost, skills and abilities, transportation and access (Backman & Crompton, 1989; Jackson & Scott, 1997). Ritchie & Coughlan (2004) proposed an outline of constraints (Figure 2.2). In this model, they adapt the constraint theory of economics and leisure for grouping the variables that are, broadly, economic (costs); spatial (time commitments); personal/psychological (lack of motivation/interest, attitude); institutional factors in the generating region (timetable, curriculum) and the destination region (appropriate accommodation, the variety of attractions, access to medical facilities etc.). However, this research did not examine students' motivation in learning and its educational value, since the focus was on the broader school tourism market only and based on institutions.

Figure 2.2. Possible constraints for school excursions



Source: Ritchie & Coughlan (2004)

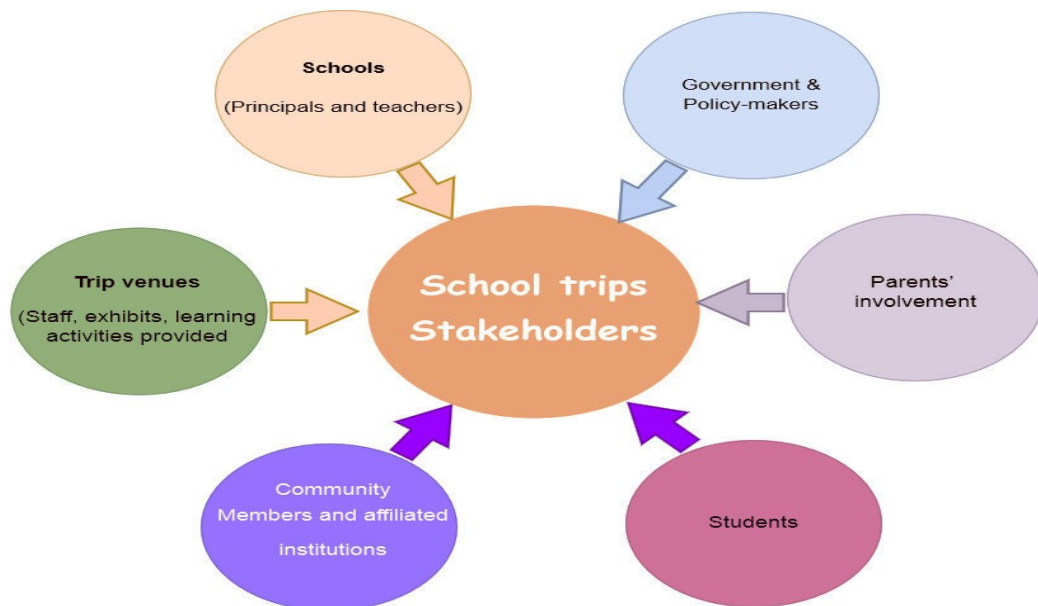
2.6. Stakeholders in school trips

Previous discussions of stakeholders involved in school trips and the experiential learning context yields useful information in the literature describing policy and practice in terms of transportation and entry costs (Anderson & Zhang, 2003); teacher motivations and agenda during school excursions, including the curriculum (Falk & Storcksdieck, 2005; Kisiel, 2005); and partnerships to support school trips including parental and community involvement (Amos & Reiss, 2012; Spalding, 2011; Tuffy, 2011).

Attempts have been made to demonstrate that stakeholders contribute to the success of school trips (see Figure 2.3). DeWitt & Storcksdieck (2008) questioned how trip experiences could best involve stakeholders (teachers, administrators, parents, and children); while Bentsen et al. (2010) underlined that apparently it is highly influenced by private, governmental, and non-governmental organizations. Preliminary works have provided ‘best practice’ on trips, but failed to translate this into actual field trip experiences. Davidson, Passmore & Anderson (2010) explored issues regarding

experiential learning, taking the views of stakeholders when they conducted a school trip to a zoo. They selected three stakeholders' perspectives and beliefs about what they hoped the students could gain on a zoological field trip (students, teachers and zoo educators). They described that students affirmed social interactions with their peers, while teachers significantly influenced students' experience through their learning agenda and practice. Meanwhile, Griffin (2004) reported on stakeholders related to the learning experience in museums (namely, students, teachers, teacher educators, museum educators and museums). She portrayed the advantages of trips, covering teachers' recognition of learning strategies in informal settings and increasing teachers' confidence. Teachers became more familiar with this form of trip since it has been rarely addressed in most current courses and museum educators were placed in a professional role, emphasizing their expertise. However, above all, she stressed students as the stakeholders who benefit most from the availability of favourable learning conditions on student trips.

Figure 2.3. Stakeholders in for school trips



Storksdieck, Robbins, & Kreisman (2007) also addressed major stakeholders involved in school field trips, through a series of group discussions with teachers, principals, educators from various cultural institutions, program directors from these institutions, and researchers/experts. Principals were indicated to be more focused on linking school field trips to the school curriculum, while teachers were more concerned with logistics and planning. Educators seemed to stress most the learning experiences they could provide,

including the hands-on and authentic nature of such learning. In addition, program directors and researchers showed considerable concern with major issues on how trips could make an impact on students and how embedded school field trips could broadly serve as a means of increasing social interaction, family learning, group dynamics, and social ties. They concluded, ‘since lifelong learning goals hope to attract students attending field trips as future visitors, it seems of utmost importance to provide them with field trip experiences that reflect the social nature of their future visits with family or friends’ (p.12).

It is important for parents to understand that learning takes place outdoors can allow children to be best explore, discover and play (Fox, 2008; Pearce, 2008). Bentsen et al. (2010) for example, found in the survey that the lack of support from parents indicated to be some of major factors. Parents help to support and prepare children to obtain learning experience on-site through many ways such as help to provide the learning setting or engage in assisting the visit. To achieve this, good communication is needed to raise parents’ appreciation on outdoor learning (Scottish Executive, 2010). Moreover, parents play role in ensuring the children to properly prepared with clothes, food or useful items they would probably need outdoors.

Meanwhile, there are numbers of studies have underlined the importance of attractions as a factor contributing for learning (Falk & Dierking, 1997, 1992; Storksdieck, 2001). Attractions should be able to demonstrate their uniqueness compared to traditional classroom and should be able to provide learning experience to students. Thus, the demand to provide experienced staff to deliver specific topics that appropriate to learning objectives and to facilitate supporting facilities is needed. Furthermore, apart of providing active engagement through observing, practicing and questioning approach, the attractions need to creatively develop learning activities as well to allow students to be active in their own learning. These aspects enable students to understand the depth of learning topics beyond traditional classroom. In addition, such attractions which especially learning taking place outdoors have benefit to provide connection with local communities, societies and their surroundings (P. Higgins, 2009) and enhance their sense of independence and responsibility (James & Williams, 2017).

2.7 Chapter Summary

This chapter provides an overview of the flexible definitions of educational tourism, with school trips highlighted as my core research area. As explained, school trips are a diverse phenomenon and vary from international to domestic trips. They can be integrated as part of a lesson into the school curriculum or be purely for extra-curricular purposes. In addition, this chapter has drawn on the literature to explore a range of possible justifications of both the benefits of school trips and barriers to them, by presenting previous empirical investigations. School trips bring opportunities for students to engage in hands-on experiences and obtain more skills compared to traditional learning in a classroom setting. However, it is also important to acknowledge barriers in school trips since prior studies have indicated that these exist as well. This first chapter of literature review sets the stage for examining the context of my research and creates a foundation of knowledge surrounding my research questions. The thesis will now proceed with the identification of school trip and experiential learning in more depth. The next chapter will also examine the context of school trips in Indonesia, particularly in the eastern part of Indonesia, and its link to the Indonesian national curriculum. This gives the reader a context related to the educational core concepts of the current research and highlights specific elements embedded in the Indonesian national curriculum.

CHAPTER THREE

School Trips, Outdoor Experiential Learning and the Indonesian Context

3.1. Introduction

School trips, which are the focus of the research, have been extensively studied, but it is necessary to link them with outdoor education, because both forms of learning take place outside the classroom while still involving the school curriculum and structured learning activities. This chapter focuses on outdoor education first and then goes on to explain the link with school trips and how relevant activities reflect experiential learning. Finally, school trips taking place in Indonesia and relevant curriculum content will be discussed.

3.2 The concept of Outdoor Education

Outdoor education or out-of-school learning refers to structured learning activities that take place outside the classroom, and is a well-established but diverse pedagogy (Fägerstam, 2014). Outdoor education is normally conducted in the natural environment and involves experiential learning process, occurs in a less formal manner, and the outcomes are applicable in daily life (Bunting, 2006). It should be noted that outdoor education is among several popular methods in recent educational approaches. However, ongoing debates surround the semantics and definitions of outdoor education (Priest, 1986; Quay & Seaman, 2013). For example, based on the Anglo-Saxon tradition, outdoor education is concerned more with team-building and leadership skills, often provided by a purpose-built outdoor education center (Taylor et al., 2010; Thomas et al., 2009 cited in Fägerstam 2014). This is in contrast to the Scandinavian context which involves school-based learning outside the classroom and links more closely with social attitudes (see Bentsen, Sondergaard Jensen, Mygind, & Randrup, 2010). These attitudes have been more recently adopted by Western traditions, as seen in the introduction of ‘forest schools’ for example. Therefore, this will first discuss debates concerning the definition of outdoor education before linking them to school trips in the context of the current research.

The use of the term ‘outdoor education’ can be traced back to the early 1900s, when outdoor education simply meant ‘a form of education that was not indoor education (the

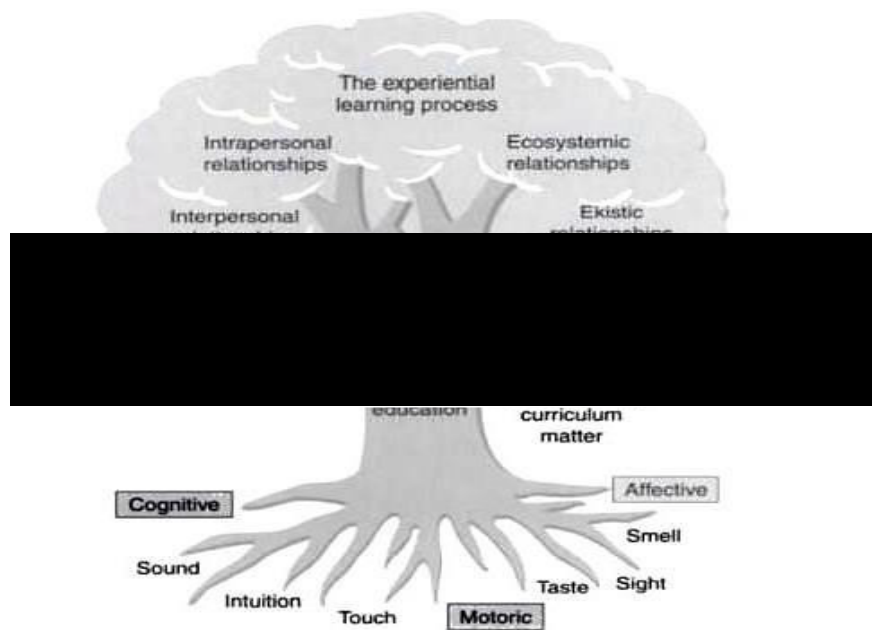
school yard, the school garden, the community past the school fence and perhaps even the woods beyond)' (Quay & Seaman, 2013:5). In the late 1950s, two of the leading experts in this field, Donaldson & Donaldson (1958), tried to develop the paradigm by defining outdoor education as 'education in, about, and for the outdoors' which was claimed by Priest (1986) to be used as solid foundation in outdoor education in North America for almost three decades. Similarly, Ford (1987:2) adapted this concept and explained comprehensively that this definition tells where the learning takes place, the topic to be taught and the purpose of the activity. Donaldson & Donaldson (1958) and Ford (1987) tried to highlight three elements: the setting, the content and the focus of learning. Thus, outdoor education can be explained as formal education that takes outdoors as the setting, blending the learner, society, and the natural environment together in an active learning situation, focused on environmental protection. In many ways, this concept is still valid, but at the same time, the meaning is also limited. For example, activities such as school visits to museums or factories could fall under the 'outdoor education' umbrella even though they are organized indoors.

Priest (1986) argued that outdoor education can be categorized as both formal and informal learning, since it promotes lifelong learning. According to him, some learning might occur primarily in the outdoors, but not exclusively, because some aspects (e.g. preparation of materials or planning) may occur indoors.¹ He also redefined outdoor education as an experiential process of learning by doing, which takes place primarily through exposure to the out-of-doors, as he believed the emphasis is placed on relationships concerning people and natural resources, and occurred across three domains of cognitive, affective and motoric (see Figure 3.1). Finally, he suggested individuals do not just learn about their relationship with natural environment but also individual relationships with others and their inner self. Priest (1986:14) proposed the term 'relationship' as applied to four important categories: interpersonal ('relationships which exist between people; how they cooperate, communicate, and trust one another during

¹ It is obvious that preparatory teaching could improve the outcome of outdoor learning (Andrews, 2014; Bitgood, 1989; Lai, 1999a). This may be with explaining to students about things they are going to learn outside and to link these to the school curriculum. Some previous literature has revealed that students' successful accomplishment in gaining learning objectives has a strong connection to prior knowledge (Greene, Kisida, & Bowen, 2014; Alon & Tal, 2015; Tal, Alon, & Morag, 2014) and that students need to understand the setting and how this relates to the curriculum (Cahill et al., 2010; Costantino, 2008; Noel, 2007). Apart from teachers, it is necessary to encourage them to seek out further information for themselves, via the internet or literature provided by the venues.

social group interactions’), intrapersonal (‘how one relates to him/herself; their level of independence, their self-concept, and their perception of abilities and limitations’), ecosystemic (‘the dynamics and interdependence of all parts of an ecosystem; how energy is transmitted through a food web, how nature heals through succession processes after a forest fire, and how some organisms depend upon other organisms to survive’) and ekistic (‘the interaction between people and their surroundings; how humans’ impact on natural resources and how that might have a reciprocal effect, with the quality of the land influencing the quality of society's life’).

Figure 3.1. Priest’s model of outdoor education



Source: Priest (1986) *Redefining Outdoor Education: A matter of many relationships*

The core definition outlined by Priest has served as an important guide for the current practice of outdoor education. Instead of focusing on the use of outdoor approaches in enriching students’ learning process, Priest highlighted the role of experiential learning in outdoor education. This process has now become the primary learning approach in contemporary outdoor education practices.

According to Gilbertson et al.(2005), and Rickinson et al. (2004), there are at least three foci of outdoor education: outdoor pursuit, interpersonal growth or educational skills, and environmental education. Combinations of these three elements will lead to

various forms of outdoor education, such as adventure education, adventure-based learning in extreme outdoor pursuits, integrated outdoor education, and adventure-based counseling, deep ecology, minimal camping and ecotourism (environmental education). The main characteristic of outdoor education is active experience. The students will be given the opportunity to freely and actively to learn about nature, themselves, and the community (Gilbertson et al., 2005). It is believed that this concept expresses the holistic aim of outdoor education, which is focused on harmony between self, society, nature and all surroundings.

3.3 Linking school trips with outdoor education

School trips, which are my focus, have been extensively studied in the West. As previously explained, these trips are characterized by, among other things, group tours in which the majority of the group consists of children accompanied by teachers and adults. Ritchie (2003) proposed that there are two broad types: curriculum-based trips and extra-curricular excursions (see Chapter 2). However, there are many claims that the objectives of school trips and outdoor education contribute to outdoor setting learning, first-hand experience and educational values (Fägerstam & Blom, 2013; Rickinson et al., 2004; Smith, Steel, & Gidlow, 2010; Telu & Ekeke, 2017) and as a result, these terms are often used interchangeably (i.e. Behrendt & Franklin, 2014; Lima, Vasconcelos, Félix, Barros & Mendonça, 2010; Randler, Ilg & Kern, 2005). It is also suggested that school trips taking place outside the school environment are labeled as outdoor education. For example, McRae (1990:7) identified three categories of outdoor education: 1) *Outdoor teaching and learning*: denotes any teaching and learning of traditional subjects which takes place in the outdoors; 2) *Outdoor environmental education*: involves teaching and learning about natural environments and the need to protect them and about constructed environments and the need to improve them; and 3) *Outdoor leisure education*: incorporates any teaching and learning which focuses on outdoor pursuits which could be undertaken during leisure.

In contrast, Lai (1999b) pointed out, outdoor education is more diverse and has different objectives from traditional classroom-based education. Lai (1999b) claimed that outdoor teaching and learning and outdoor environmental education can be synonymous with fieldwork or school trips, while outdoor leisure education differentiates outdoor education from fieldwork. In addition, the term ‘outdoor pursuit’ may be used to refer to challenging activities (i.e. hillwalking or mountaineering), which it is claimed can impact

the social and personal development of students. However, these activities are not part of the formal curriculum. It seems that outdoor education is more concerned with two points: educating students for life-long leisure and personal development, as opposed to school trips where academic inquiry is the main priority (Lai, 1999a, 1999b; McRae, 1990)

3.4. Experiential learning: The concepts

This part discusses how learning theories can be applied to tourist experiences. As noted in Mitchell (1998), tourism literature has identified the significance of learning as a motivation for tourism. Ecotourism, heritage tourism and special interest tourism, for example, all have components of learning and/or personal growth. Formica & Uysal (1996:329) state that ‘It appears irrefutable that learning will be the leading motivation of the 21st century’. Learning is embedded in the desire to experience the history, culture and natural beauty of the host country. First, it is important to understand what exactly experiential learning is, since it is core to this project.

3.4.1. Experiential Learning

Experiential learning is always difficult to define because it is understood differently by each researcher. Also, this term has been used interchangeably with ‘experiential education’ (Kolb, 1984). The famous quotation *I hear and I forget, I see and I remember, I do and I understand* illustrates that experiential learning is about processes and action. The concept of experiential learning has changed from learning through experience outdoors and participative approach into learning by doing (Adkins & Simmons, 2002; Hoover & Whitehead, 1975; Kolb & Kolb, 2005; Wolfe & Byrne, 1975). Experiential learning can be best described as a lifelong process of learning, with consequences of changes for the participants based on direct experience.

John Dewey (a philosopher/educator in 1930s), who is believed to be the pioneer of experiential learning, claimed that learner and the experience can be assumed to be the center of the learning process. He contended that to make education more progressive, educators should include experiential components in lessons. In addition, Coffey (2016) suggested that students’ perception can get affected through experience if teachers focus also on content since there is an interaction between students and information that can help to shape their concept of thinking. Stone & Petrick (2013) tried to illustrate Dewey’s concept of learning experience through traveling and learning. According to them,

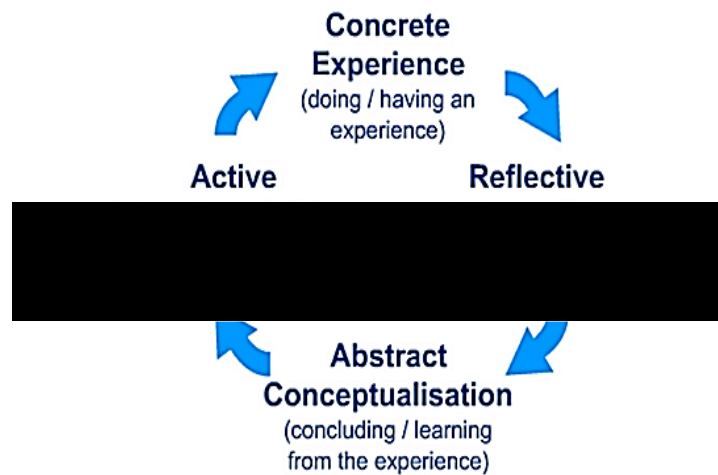
knowledge and skills that a person learns ‘can help them to understand and react to subsequent experiences’ (p.732).

Kolb (1984) offered a new experiential learning theory (ELT), which combined four elements of experience (concrete experience), perception (abstract conceptualization), cognition (reflective observation) and behavior (active experimentation) (Figure 3.2). Duff (1998:337) explained that these four elements are distinct but interlinked stages as follows:

learners acquire information by immediate concrete experience from full involvement, without bias, in the new experience. Second, a stage of reflective observation on the experience occurs, where the learner organizes and examines the experiential data from different perspective. Third, a stage of abstract conceptualization occurs, where the learners develop generalizations that help them integrate their observations into sound theories or practices. Finally, the fourth stage of active experimentation, learners use these generalizations as guides to new, more complex situations. The process then repeats itself, with the new information re-entering the concrete experience stage, and so on.

Subsequently, four elements are claimed to be a model to better understand a framework of travel and learning (edutavel). Some studies have found that learning was built upon reflection (e.g. Mouton, 2002). Moulton also identified that interactions and encounters, self-understanding and reflection helped the respondents to derive meaning from the travel experience (this part will be explained more fully in the section 3.5. School trips and experiential learning).

Figure 3.2. Experiential Learning Models based on Kolb (1984)



Source: Stone & Petrick (2013b)

Although Kolb's theory has been used for years, some educational theorists disagreed with the notion of learning cycles. Taking social constructionism and activity theory as their basis, Holman, Pavlica, & Thorpe (1996:145) argued that learning is not necessarily a cyclical process broken into four stages, but 'a process of argumentation in which thinking, reflecting, experiencing and action are different aspects of the same process'. They added that ELT should consider the assumptions that the learner is separate from their social, historical and cultural context. The following year, Vince (1998:309) claimed that from the point of view of a psychodynamic critique, there are five limitations of ELT as proposed by Kolb:

- 1) Experience needs to be seen as constructed, shaped, and contained by social power relations;
- 2) complex and unequal relations around knowledge are constructed between people as an integral part of the process;
- 3) There is a need to focus on the here and now experience and the mirroring process between the people within the education environment and the organizations they represent;
- 4) Finding ways of working with underlying and unconscious processes, particularly defence mechanism, is necessary;
- 5) Second-order or metaprocesses relating to each aspect of the cycle are included.

The core methodology of experiential learning is designed to engage students in the real world. This comes in several forms, such as cooperative education, internships, clinical

experience, service learning, outdoor leadership, organizational development, and activity-based learning (see Beames et al., 2012; Coker, 2010; Haddara & Skanes, 2007; Richardson & Butler, 2012).

Researchers have long proposed that outdoor experiential learning approaches are influential in terms of travel, since they provide direct experience and opportunities for reflection and generalization (Eaton, 1998; Ford, 1987; Nir Orion & Hofstein, 1994a; Schlager et al., 1999). Likewise, some researchers pointed out that meaningful direct experience in outdoor experiential learning is best achieved through contact directly in a location where the students learn (Cohen, 2011; Coles et al., 2015; Novelli & Burns, 2010). Howden (2012) argued that experiential learning creates settings to not only engage students to be more active physically and mentally, but also to stimulate students to solve problems and reflect on their experience as a basis for taking action in their daily life.

Many believe, particularly those that take a constructivist approach to experiential learning, that reflection is processed through concrete experience and extracting knowledge (Chan, 2012; Illeris, 2007; Krakowka, 2012). For example, individuals exposed to a concrete experience will first extract the knowledge and cognitively reflect upon it. Concisely, ‘a valuable experience is without meaning unless the experience is carefully considered for its true worth and reflection is the key’ (Moore, Boyd, & Dolley, 2010:39). Reflection is often described as an entrance to the outside lives of students, where the concepts come alive in the most usual of places. Through reflection, students are able to link between theory and practice and to allow principles learned to be applied. This what Boyd & Fales (1983) claimed as ‘reflective learning’, which they defined as ‘the process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of self, and which results in a changed conceptual perspective’ (p.100). One way that many educators or academics encourage this process is through a reflective journal, that aims to capture self-awareness and learning written by students (Thorpe, 2004). This is used later on in the thesis as an instrument for collecting data.²

Some appropriate instructional methods can be considered to assess students’ learning. Sandars (2009) suggests that educators first need to think about whether this method can be applied in class or at home and in what form it should be delivered (oral,

² Data collection includes reflective journal, discussed in Chapter 4, section 4.7.

written or using media such as audio recording, blogs or storytelling). Teaching and Learning Services (2014) noted that the outcome of experiential learning can be varied and unpredictable. Students can have different ways of solving problems and different impressions taken from his/her experience. They highlighted that the process in experiential learning is important as well as the outcome. They propose strategies to assess experiential learning, such as: a) allowing students to define what criteria will be used to assess their work, or help create a grading rubric; b) creating a reflective journal or portfolio; c) reflection on critical events that took place during the experience; d) an essay, report, or presentation (could be arts-based, multimedia or oral) on what has been learnt (preferably with reference to reflective writing); e) self-awareness tools and exercises (e.g. questionnaires about learning patterns); f) short answers to open questions of a 'why' or 'explain' nature (e.g., 'What did you learn during this assignment? What did you not learn that you would like to?'); g) one-on-one oral assessments with the instructor; h) A project that develops ideas further (individually or in small groups); i) Self-evaluation and/or group evaluation of a task performed.

3.4.2. Connecting the concept of Experiential learning with Bloom's taxonomy

Bloom's taxonomy has been widely accepted in many fields, mainly to evaluate students' learning process (Anderson & Krathwohl, 2001; Schatzberg, 2002). It is a multi-tiered model developed to classify levels of thinking during the learning process based on cognitive levels. Bloom, Englehart et al. (1956) believed that the level of understanding is composed of six hierarchical levels of instructional outcomes, from the simple facts (the lowest levels) into the most complex level of thought (the highest levels) and from concrete to abstract. The three lowest levels are knowledge, comprehension, application; and the three higher levels are analysis, synthesis and evaluation. Moreover, it is believed that each level represents skills that can lead to students becoming critical thinkers (Murphy, 2007). A few years later, a revised version of Bloom's cognitive taxonomy was published, replacing hierarchical levels from nouns to 'action words' such as verbs and gerunds (see. Anderson et al., 2001).

The concept of experiential learning can be linked to Bloom's taxonomy in order to concentrate more on active skills development and less on passive learning of theoretical ideas. Through experiential learning, students are helped to progress by mastering basic knowledge where skills development can begin and progressing further to abstract concepts (Healy et al., 2011). As the nature of experiential learning confronts

students with highly complex and dynamic situation, students can call upon general principles of learning (knowledge, comprehension, application) and are encouraged to analyze the exercise, synthesize solutions, evaluate material and apply it to new areas and ideas (Cannon & Feinstein, 2005). In addition, Murphy (2007) argued that combining both highly complex and dynamic situation can be an effective way to measure students' prior understanding and whether students obtain knowledge from life experience. This can be useful to critically analyze the meaning of what they have learned in a larger context.

3.5. School trips and Experiential Learning

It is suggested that travel includes an educational element and offers an opportunity for self-exploration, self-discovery and revision of self-understanding (Kim, 1988; Berry, 1994; Milstein, 2005 cited in Reisinger, 2013; Nakagawa, Soedarsono & Bandem, 2006). Pendit (2006) noted that education in travel is essential and should take a central position in development because it can be used to improve the human resource and tourism sites quality as well. He stated that the transference of cultural and social values can be implemented through education. However, some authors strongly claimed that not all types of travel and tourism derive transformational learning value, because of the limitations of building communication with hosts and immersion in the local culture (Hottola, 2004; O'Reilly, 2006). Meanwhile, Eagles (1992); Murphy & Williams, (1999) and Beeho & Prentice (1997) emphasized learning as an important motivator in tourism, although not necessarily the primary motivating factor.

It is important to consider four levels of the learning process (Suprihatono, 2006): (1) *transfer of knowledge*, which is an in-depth process of imparting knowledge about a certain tourist object. This phase is well-evidenced in the work of Nadelson & Jordan (2012) who emphasized the effectiveness of field trips to situate learning and transfer knowledge. They found positive attitudes among students after field trips and recalled a hands-on (active) orienteering activity most frequently; (2) *internalization*, in which the interaction between visitor and the object is reinforced so that the former will gain competence; (3) *evaluation*, which measures learners' perceptions and how deeply they understand (see Falk & Dierking 1997; Falk & Balling 1982); and (4) *feedback*, which will give tourism industry staff information about visitors' impressions (see Goh, 2011; Xie, 2004). As defined by Smith (1982), cited in (Hobaught, 1997), education is the organized, systematic effort to foster learning, to establish the conditions, and to provide

activities through which learning can occur. Garrison (1993:17) pointed out that education is ‘essentially a social learning experience’ and describes an emerging paradigm in which students assume responsibility for constructing meaning in a collaborative or interactive setting. It can be seen that both of them state learning as a part of education and the way in which it is defined will determine the type of educational travel experience offered (Weiler & Kalinowski, 1992).

Smith (1982), cited in Weiler & Kalinowski (1992), explained that the term ‘learning’ eludes universal definition, as it is used to describe a product, a process, or a function. When used to describe a product, the emphasis is on the outcome of learning experience. When used to describe a process, an attempt is made to clarify what happens when the learning experience takes place. When it describes a function, the emphasis is on certain organized steps and intentional aspects believed to assist the production of learning. Based on this, if it is adapted into an educational travel perspective, it means educational travel can offer learning as a product, process or function, or some combination of these. If learning is a product, then the focus is on the end. If learning is a process and function, then the focus is on the means to an end (Weiler & Kalinowski, 1992). The study gives an example of a trip to a marine biology station to study marine life, in which learning is defined as an end. In this activity, we need only facilitate the acquisition or mastery of what is already known about marine life. Furthermore, they use another example of visiting an ancient monument after a period of indirect study using books and slides, in which learning is defined as a means to end because it is focused on experience to promote extension and clarification for each individual involved.

Some authors also try to explain learning experiences through travel education. However, the discussions are less focused on education as a holistic perspective, especially in developing countries, which may be structurally different. Conceição & Skibba (2008), for example, tried to expand the discussion into designing and implementing informal experiential learning activities for an educational travel program to Brazil. However, the situative theory of experiential learning is used for the trip leader’s reflections only, and did not contain students’ reflection, which are also an integrated part of the educational environment.

3.5.1 Studies related to museums

Museums entertain, educate and make material available for research. They can serve both as informal and formal learning places. For educators, museums are places for the general public or students to learn through interacting and experiencing the specific content of each museum. Within the relevant research literature, there has been some focus on how museums significantly improve engagement to enhance the visitors' learning experience, such as educational tourism initiatives, including dark tourism to commemorate and memorialize destructive episodes; religious tourism involving spiritual experiences (Cohen, 2011; Kang et al., 2012; Krakover, 2005); cultural and heritage tourism through both tangible objects in its collection and intangible notions (i.e. customs, local knowledge, oral tradition) (Cave & Buda, 2016; Kurin, 2004; Perera, 2013; Timothy, 2011); and science trips (Yoon et al., 2012).

Das (2015) suggested integrating museum exhibitions with traditional teaching in classroom, as museums provide the learning space and materials, extending beyond a specific discipline and linking the topic to multiple subjects. However, it should be noted that taking students out of class means the objective of the school trip must be well-defined, well-prepared (i.e. program design, linking materials and curriculum, logistic), well-implemented (i.e. sensory experiences and interactions need to be encouraged) and assessed (Anderson, Kisiel, & Storksdieck, 2006; Behrendt & Franklin, 2014; Cox-Petersen, 2003; Griffin & Symington, 1997; Kisiel, 2003, 2014; Vartiainen & Enkenberg, 2013). Other evidence of this includes Tuffy (2011) who conducted research on how museums can enhance learning experience and students' engagement and outlined four elements; pre-planning, interactions, task-oriented and follow-up. Piscitelli & Penfold (2015) found that through experiential learning, children tended to lead their own learning, experimenting and using their imagination. Children also discover new creative process, as long as this process is well mediated. However, they underlined that this can only be achieved in a content-rich environment, including room arrangement, flexible furniture and responsive museum staff who guide, demonstrate and provide informal interactions. Anderson, Piscitelli & Everett (2008) examined the agenda of museum-based learning experiences and suggested that 'open communication' is essential to deliver learning experiences to children, nothing that children benefit from a learning agenda being well established before the trip. Moreover, Anderson, Piscitelli, Weier, Everett & Tayler (2002) claimed that children's familiar culture such as family and school

environment can be a mediator to influence learning experiences in terms of memory, enjoyment and leaning.

Sharon (2012) suggested that museum exhibits could effectively increase students' knowledge, particularly in healthy living. Using mixed method analysis, the study revealed that students' understanding of healthy living significantly improved (the researcher compared students' pre- and post-test). Students also expressed how the museum successfully affected them in several ways, such as facilitating learning, creating physical exhibits, self-understanding, teamwork and class unity, and an opportunity to contribute to the community. Museums can also inspire students in social studies. Lacina & Watson (2003) describe how elementary school students responded positively and meaningfully to experiential learning in a wax museum. Interacting with historical characters made learning more interesting and fun. In line with this study, Yilmaz, Filiz & Yilmaz (2013) argued that five themes emerged in their study: 1) excitement and motivation to learn about the past; 2) active participation in learning; 3) reconstruction of historical knowledge with the development of historical thinking skills; 4) enjoying social studies; and 5) heightened interest in social studies, seeing it as a valuable school subject. They concluded that students experienced feelings of excitement and amazement when learning with objects, and that therefore museums contribute to teaching history and social studies in accordance with the principles of constructive learning. As some previous studies highlighted, museums can attract visitors with their materials, encourage critical thinking and tolerance, arouse emotions and curiosity, and support students' engagement with active learning (Greene, Kisida & Bowen, 2014; Hooper-Greenhill, 2007; MacDonald & Bean, 2011; Singh, 2004).

3.5.2 Studies related to other cultural-historical venues

Studies of school trips to cultural venues other than museums are rare, since most such visits are to adventure and nature-based locations. As a consequence, researcher could only review limited literature related to the current research. Grimes-MacLellan (2004) explained that school excursions (*Shugaku Ryoko*) are a fundamental part of the school program in Japan, occurring mostly during spring. Elementary and Junior high school students (grades 6 and 9) make trips of two to four days to visit historical, cultural and environmental sites categorized as important and related to the curriculum. The aims (according to the researcher) are not just educational but hope to strengthen students' relationships with friends/classmates, based on interpersonal encounters that demonstrate

students' self-confidence in expressing themselves. Activities in the location or during the trip are also imbued with cultural meaning, such as sharing meals or communal bathing (*onsen*). Krakowka (2012) described three forms of field trip, including a neighborhood study in Brooklyn. She suggested this trip was useful to understand cultural geography and learn what gentrification means for local people first-hand. Ishii, Gilbride & Stensrud (2009) explored the impact of cultural immersion on fifteen Masters-level students (eleven European American, three African-American and one bi-ethnic) while on a cultural trip to New Mexico by using students' journals. This included interactions, cultural experiences and encounters with the traditions of ethnic minority populations. Several themes emerged, such as cognitive, affective, perceptual, empathy and cultural dissonance reactions expressed by students. They also found differences in cultural interpretations between the two groups: the white students expressed feelings of shame and a lack of traditional/cultural values of their own, while the students of color focused on feelings of loss of heritage.

Culturally-based education was discussed by Demmert & Towner (2003), aiming to utilize native language or pedagogy that incorporated traditional characteristics, including teaching strategies which are congruent with traditional cultures and ways of knowing. As they argued, such teaching is experimental in nature, incorporating legends, oral histories, beliefs and cultural values of native cultures and involved parents, elders or community members to educate students. Implementation was complicated because of gaps and a lack of flexibility in the existing curriculum and teaching practices, as Gilbert (2011:44) underlined:

the learning approaches that incorporate culturally based education are woefully absent from the curriculum and pedagogy because it has been assumed that if native language and culture is taught it must be taught separately from other content areas which would require additional time and resources to implement successfully within the allotted school day or after school programs.

Subsequently, he offered four instructional sequences to integrate a cultural context with teaching science (which I believe is influenced by Kolb's concept of experiential learning). *Phase one* is an introduction to the lesson and concepts to be learned. *Phase two* is about cultural context, including sharing information and school trips to relevant cultural places in order for students to recognize, identify, explore and explain the topic

better. This phase, according to Gilbert, is important to students' building a sense of knowing, a sense of self, a sense of place, a sense of belonging and to integrate previous understanding obtained in a textbook with their lived experiences. *Phase three* focuses on explanation through the process of deductive and inductive thinking. The *final phase* is about the integration of cultural knowledge where students can correlate what they have learned to other concepts.

3.6. Indonesia and the Eastern Indonesia Context

As discussed in Chapter 2, the literature points to a need for more than a traditional approach to deliver learning and to enrich students' outdoor experiences on-site. Moreover, research provides evidence that school trips can result in both cognitive and affective gains for students. Indeed, such examples in developed and developing countries have been studied by researchers (see Asgari & Borzooei, 2013; Rahman, Hassan, Osman-Gani, Abdel Fattah, & Anwar, 2017; Tian & Said, 2011). However, differences within of education and tourism management systems can lead to different findings. Dale (2013: 2) noted that 'although educational tourism is a broad and complicated field with limited past research, the importance of this area of tourism is likely to grow due to trends in both the tourism and education sectors'. Changes in the tourism industry over the last two decades, coupled with changes in education, have seen the convergence of these two industries with education facilitating mobility and learning becoming an important part of the experience (Ritchie, 2003).

Before embarking on such an endeavor, however, two things are required. Firstly, a review of the literature, including a brief description of Indonesian education and its particular systems regarding outdoor education. This discussion is needed to identify the issues, what other studies have found and what were the possibilities of adopting school tourism and/or outdoor education. Subsequently, the review will also highlight the issue of decentralization from the viewpoint of the educational system, such as the curriculum in schools and how it can be related to outdoor education through school tourism. Secondly, discussion of the eastern part of Indonesia is necessary. The researcher has termed this baseline area. Although it is difficult to trace the first use of tourism for education in this eastern area, the discussion will attempt to employ some of the findings from the national museum of Papua province taken from the researcher's previous masters thesis.

3.6.1. Indonesia: A brief overview

Indonesia is a huge archipelagic country located in Southeast Asia. This country consists of seventeen thousand islands, six thousand of which are inhabited, and was the fourth-most populous country in the world in 2012 behind China, India and United States (Kuncoro, 2013). There are five main islands (Sumatra, Java, Kalimantan/Borneo, Sulawesi and Irian Jaya/Papua), two major archipelagos (Nusa Tenggara and Maluku islands) and sixty smaller archipelagoes (Frederick & Worden, 1993). Two of Indonesia's main islands are shared with other countries (Kalimantan/Borneo is shared with Malaysia and Brunei Darussalam, and Irian Jaya/Papua is shared with Papua New Guinea). However, since the independence of East Timor and the implementation of decentralization in 1999, much of Indonesia's geographic data has changed (for example, from the total land and inland seas).

According to the latest Indonesian central bureau of statistics report 2015, there are 34 provinces (see Table 3.1). After the Indonesia Government implemented autonomy and special autonomy through act No. 22 (1999), the number of provinces has increased from 26 to 34.

Table 3.1. Indonesia provinces based on five main islands and four archipelagos

No.	Island/archipelago	Provinces
1.	Sumatra Island	Aceh, Sumatera utara, Sumatera barat, Riau, Jambi, Sumatera Selatan, Bengkulu and Lampung
2.	Java Island	DKI Jakarta, Jawa Barat, Banten, Jawa Tengah, D.I Yogyakarta and Jawa Timur.
3.	Kalimantan Island	Kalimantan barat, Kalimantan tengah, Kalimantan selatan, Kalimantan timur and Kalimantan utara
4.	Sulawesi Island	Sulawesi utara, Gorontalo, Sulawesi tengah, Sulawesi selatan, Sulawesi barat and Sulawesi Tenggara
5.	Papua Island	Papua and Papua barat
6.	Riau Archipelago	Kepulauan Riau
7.	Bangka Belitung Archipelago	Kepulauan Bangka Belitung
8.	Nusa Tenggara Archipelago	Bali, Nusa tenggara barat and Nusa tenggara timur
9.	Maluku Archipelago	Maluku and Maluku utara

Source: BPS (2015): Indonesian statistical bureau 2015

As a developing country, Indonesia still struggles with social issues such as poverty, unemployment, isolated communities and low levels of education. It should be

noted that before the East Asian financial crisis hit in 1997, Indonesia has successfully diminished its rates of poverty. Lanjouw & Pradhan (2002: 4) noted that the percentage of the population living in poverty dropped steadily from 40.1 in 1976 to 28.6 in 1980, to 17.4 in 1987, to 15.1 in 1990, to 13.7 in 1993 to 11.3 in 1996. Iryanti (2014) pointed out since 2011 the decreasing number of people living in poverty levelled off. She compared the numbers among three areas (the eastern, the central and the western parts) and found that the greatest number of people living in poverty was in the eastern part (Papua, Maluku, Nusa Tenggara Barat and Nusa Tenggara Timur).³ The central government claimed that one of the biggest problems is geographical. However, many experts argued that government, through its regulations and policies, is blamed for focusing development in west only, while the eastern part is left behind (Budiantoro, 2011).

In an economic context, this area is affected by many factors, both global and domestic. In general, there are five main areas of economic growth in Indonesia: manufacturing, agriculture, construction and mining. Unlike other sectors, Indonesian tourism is claimed to have been largely unaffected by the widespread economic crisis in many East/Southeast Asian countries in 1997 and political instability between 2000-2006. The tourism industry increased in the numbers of tourist in 2007, passing 5.5 million and almost doubled in 2014 to 9.4 million arrivals, contributing nearly \$11.2 million to Indonesian economic growth (BPS, 2016).

3.6.2. Educational travel in Indonesia

Travel and education share a quest for understanding as one of their goals. Travelers and students hope to gain deeper and new understanding of the world and themselves. Combining these two can enhance the qualities of social life, culture and people's awareness of the environment. According to Bhuiyana, Islam, Siwar & Ismail (2010) educational tourism seeks to change learner's cognition, participatory knowledge, skills and behavior, acting as one of many components of lifelong education.

As described in the previous chapter, educational tourism is one of the significant sub-types of tourism in the world today. Its popularity and necessity for the tourism market increases day by day. In Indonesia, this kind of tourism has been started to be developed via more integrated approaches that involve nature, culture, community

³ The term "Eastern Part" in Indonesia is also connected with under-developed areas in the center of the country. For example, many authors often use this term to describe the under-developed area of Nusa Tenggara Barat or Nusa Tenggara Timur Province, which is located in the center.

participation and local government (Timothy, 1999). This is based on the advantages of Indonesia, with its large and varied archipelago, diverse cultures, history and natural beauty that can be utilized for educational purposes. This was referred to by Cave & Brown (2012:96) as common to many island tourism destinations, ‘because of their sense of distance, geographic finiteness, cultural and environmental insularity, regardless of their remoteness from centers of population, access routes or larger economies’.

In 2012, the Indonesian Ministry of Tourism made it a priority to boost the development of tourism products such as culture, history, diving, trekking, cooking, spas, MICE and cruises (Pertiwi, 2012; Taqiyyah, 2012). With the focus on culture, history and nature, the government claimed that they were able to improve the tourism impact for educational benefit. Firstly, educational tourists should appreciate tourism attractions and learn to understand and even take part in the activities within the object. Secondly, the object should be enriching and increasing knowledge. Thirdly, it should offer and involve comprehensive adventure activities. Lastly, the activity should contain learning process and educate (Fandeli, 2000). In response, private and national tourism industries also moved quickly to formulate various steps such as combining travel and education. Tourism attractions, travel companies and even community-based tourism also put education as one of the featured products.

In Bali province, for example, the educational tourism activities are helped by locals such as cultural figures, heads of villages and other members of the local community. This kind of edutourism is known as Community-Based Edutourism or CBE (www.wisataedukasibali.com, 2014) and was highlighted by some scholars. For example, focusing on tourism in developing countries, Dallen (2000:112) stated that ‘another aspect of local education, building general community awareness of tourism and tourists, was not considered explicitly in the previous typology of approaches to education’. Moreover, he claimed that stimulating locals’ awareness and sensitivity toward tourism was still complicated in developing countries. A few scholars believe that to educate tourists about traditions, cultures, and customs, there is an obvious need for the local community to be involved (Dolezal & Burns, 2015; Inskeep, 1994; Lynn, 1988). In line with this study, Suharta, Sariyasa & Astawa (2014) found that the CBE concept benefits both locals and visitors. Community involvement will play an important role in the preservation of the natural environment, and it can also ensure that local values and wisdom can be shared, as visitors can learn and respect these values first-hand. Sariyasa & Astawa suggest three strategies that should be developed to build such a CBE in Bali:

improving locals' capacity through management, improving creative industries (for instance carving or weaving home crafts), and high-quality tourism packages and promotions in accordance with the wishes of local communities.

Cultural and heritage tourism sites, such as museums, national parks, cultural villages, Borobudur, Prambanan and Ratu Boko temples in Jogjakarta and Central Java province, are also famous for integrating cultural and natural education with historical and religious tourism (Cater, 2011; Hidayat, Sunarto & Guntur, 2014; Jordaan, 1996; Kwee, 2008; Taylor, 2003). The sultan's palace Kraton and heritage villages, for example, offer new experiences such as culinary tours and educational programs for tourists, such as batik painting, Javanese dance playing the gamelan. Meanwhile, travel companies in east Java attract educational tourists by selling the experience of the craters and desert-like sand of Mount Bromo, and agritourism harvesting apples and strawberries in highland areas of Malang, or planting rice with locals (Cochrane, 2000; Mujanah et al., 2016; Nisa et al., 2014). Indonesia is rich in biodiversity and natural resources: it has 51 national parks and is considered as the third-most biodiverse country in the world after Brazil and Zaire. Researchers utilized Indonesian national parks and reserves for purposes of research, education and conservation (Auladi, 2013; Cater, 2011; Dalem, 2002; Walpole, 2001). Furthermore, in Indonesia, ecotourism related to education has been developing for 15-20 years. Almost all tourist parks and conservation destinations have developed this kind of tourism, with the focus on exploring mountains, forests, rivers and underwater riches (Figure 3.3), such as Sulawesi with Bunaken and Bantimurung national parks, Sumatra with Way kambas and Batang gadis national parks, Borneo Kalimantan with Tanjung putting and Danau sentarum national park, Nusa Tenggara with mount Rinjani and Tabora national park and even Papua with Lorentz and Wasur national park. However, most of the packages they offer attract those who have a special interest, such as academics.

Figure 3.3. Ecotourism in the mangrove forest Tapak Tugurejo, Semarang Central Java



Source: Prayoga (2015)

As part of ecotourism (studying, admiring, and enjoying), environmental education is commonly taken as the main issue. As Gilbert (2003) pointed out, ecotourism can be an important model for educating people about natural ecosystems in a local or national context. Moreover, through the experience, tourist or educational tourists tend to adopt more environmentally responsible attitudes and behaviors (Kimmel, 1999; Russell, 1994). Such a wide-ranging concept above has been also supported by the Indonesian government's two main approaches, namely conservation of nature and benefiting local communities (Fandeli, 2000). In this sense, ecotourism is not intended as adventure activities alone, but for creating mutual appreciation of and education in environmental values.

3.6.3. A brief overview of Indonesia educational system

Like other countries, the development of Indonesian education is organized by both private organizations and the government. Indonesia has the third-largest education system in Asia and the fourth-largest in the world (behind China, India and the US) (World Bank, 2014). Although many changes have been introduced over time, there are claims that the system does not yet fulfill the needs of the country. In this part, the researcher will try first to give a brief history of Indonesia's education system.

The first public education system was established by the Dutch colonial government in the 1850s. They demarcated education into three different systems: 1) education for the lower classes; 2) education for the upper classes; and 3) education for Dutch people, Europeans and other foreign residents. According to Brodjonegoro (2001), before Indonesia gained independence in 1945, only 6% of the population of 40 million were literate. Following independence, the main priority was education and the new Indonesian constitution stipulated that every citizen had a right to an education and that the government has a responsibility to provide a single national education system (article 31). Indeed, as a new country, economic and political instability affected the acceleration of education. At that time, the infrastructure for public schools was very limited. Kristiansen & Pratikno (2006) noted that new schools were dominantly private and specialized on Islamic religious teaching (*Pesantren*).⁴ This education system was mostly applied in western parts of Indonesia such as Sumatra and Java, coupled with Christian schools inherited from the Dutch education system in eastern parts.

The growth of primary schools dramatically increased from 65,000 in 1973 to 130,000 in 1984. However, many scholars criticized the government's approach to only obligate citizens to attend primary school (for six years). A law (Act No.2/1989) was then introduced regarding the national education system. The government tried to develop the new concept of the obligation to every citizen to have nine years of education (six years in primary school and three years in junior school). Because of many constraints such as learning facilities and human resources, the law was then officially implemented in 1994 with the aim of achieving nine years of schooling for 95% of students (Kristiansen & Pratikno, 2006). Thus the government aspired to provide a better basic education for its citizen, although the distribution of education was still uneven in every province (Hasan, 2011).

On 11 June 2003, the government enacted a new regulation related to the national education system through the Act 20/2003 to decentralize the system. Schools in every district were given autonomy, intended to enhance the distribution of quality education, including school management, the curriculum, educational financial support and teacher

⁴ *Pesantren* or Islamic boarding schools focus on deepening knowledge of the Koran, particularly the study of education (Lubis, Embi, Yunus, Wekke & Nordin, 2009: 1404). Islamic learning is developed, and Islamic belief and norms are maintained. For modern *pesantrens* nowadays, their curriculum is mostly adapted from the national curriculum, but traditional *pesantren* face problems as a consequence of focusing on religious things only.

professionalism. In addition, the government also implemented laws to support schools to become standardized international schools. However, Suratno (2011) claimed that these steps are too ambitious, and that there are many barriers, such as lack of teaching qualifications, English as the language of instruction, curriculum enrichment (adopting that of OECD countries), and poor facilities. A similar opinion was stated by Lie (2007), who took the example of teaching in English. She highlighted that the quality of curricular objective and teachers' proficiency in English teachers are still low, and that this can affect students' outcomes, in addition to the uneven distribution of educators and supporting facilities in every province. Thus, the implementation of decentralization for education is at once rendered more complex and challenging.

The current educational system in Indonesia is divided into three levels: primary education consists of six years of elementary education (students aged 7-12 years), three years of secondary education, commonly junior high school (13-15 years old), and three years of higher education, senior high school or vocational senior high school (16-18 years old). Homeschooling is also permitted, provided students take the same national exams based on the curriculum. As explained previously, the changes to the system had affected the development of education in Indonesia, including the curriculum at each level. Since independence in 1945, Indonesia has changed the national curriculum nine times (see Table 3.2).

Table 3.2. The development of Indonesia's national curriculum

No	Year	Name of curriculum	Characteristics
1.	1947	Rentjana Pelajaran	Separated subject curriculum
2.	1952	Rentjana pelajaran terurai	Oriented on daily activities
3.	1964	Rentjana pendidikan	Emphasized moral, intelligence, emotional and physical skills
4.	1968	Curriculum 1968	Correlated subject curriculum Oriented more on theory
5.	1984	Curriculum 1984	Process and communicative skill approach Student-active learning (SAL)
6.	1994	Curriculum 1994	Objective-based curriculum Overloaded
7.	2004	Kurikulum berbasis kompetensi (KBK) Curriculum based on Competence	Emphasized students' competence
8.	2006	Kurikulum Tingkat Satuan Pelajaran (KTSP)	Decentralized Curriculum designed by local government, adopting government's standard and basic competence
9.	2013	Kurikulum Tingkat Satuan Pelajaran (KTSP)- revised	Decentralized

Known as curriculum 13 (K-13)	Curriculum designed by local government adopting central government's standard and basic competence Overloaded
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Source: (Alhamuddin, 2013; Firman & Tola, 2008; Lie, 2007)

The curriculum from 2004 is still being debated by scholars. Many suggested that decentralization in education is the best way to progress educational achievement. Alisjahbana (2000), for example, claimed that schools under local government have the authority to design components such as the vision, mission, and objectives of school education, as well as the structure and content of the curriculum, calendar of education, syllabus and lesson plans. Firman & Tola (2008: 75) noted that 'this curriculum development strategy will guarantee that the curriculum is relevant to the needs and conditions of the students. Schools can also be creative to support learning processes and local government can supervise their adherence to national standards. Moreover, the sense of belonging to a school community may result in optimum implementation of the curriculum. At this stage, outdoor education in the forms of field trips and excursions can become both more focused and more ambitious.

The current Indonesian curriculum (Curriculum 2013 or K-13) is claimed to be best in terms of adopting school excursions. It covers scientific learning approaches, including affective, cognitive and psychomotor methods, and involves at least three learning models: problem-based learning, project-based learning, and discovery learning (Sutarman, 2015). According to Purnamawati & Pamungkas (2017), K-13 is expected to encourage the transformation of conventional learning processes and teacher-oriented teaching styles to student-oriented models that involve the full and active participation of students in the learning process. However, the unpreparedness of local governments regarding human resource, bureaucracy, management and administrative issues, facilities and students' ability have been indicated as the main constraints for K-13's implementation (Ningrum & Sobri, 2015; Ruhana & Yuliana, 2013; Subagiyo & Safrudiannur, 2014). In addition, there are questions about how far the government should be involved in supporting outdoor education through school trips. since there are no specific regulations to clearly regulate this. Two government regulations are relevant here. Firstly, No.73/1991 on school outdoor education states that the aims are to serve the learning community in order to grow and develop the dignity and quality of life, to foster the learning community to have knowledge, skills and mental attitudes to develop

themselves later in the workplace or higher education, and to meet needs of community learning that cannot be provided from formal education. Secondly, government regulation No.19/2005, article 19 on Standards of National Education states that learning processes in educational units are managed interactively, inspiring, fun, challenging and motivating learners to participate actively and provide enough space for initiative, creativity, and independence according to their talents, interests and development. The second regulation is often used as the basis of legal standing for educators to organize outdoor education events, such as school excursions.

3.6.4. Papua: A historical overview

It is suggested that New Guinea was perhaps first sighted by Portuguese and Spaniard during trade explorations before political power early 1511 (Van Der Heijden, 2005). In the following years, many explorers from Spanish, Dutch, German and English visited the island. In 1545, a Spaniard explorer Yñigo Ortiz de Retez is credited as the first to give the name "Nueva Guinea" because he believed the characteristics of the land are similar to Guinea, an area on the west coast of Africa under Spanish rule. It is claimed that several attempts were made to colonize New Guinea by the British and Dutch, but early attempts failed due to disease and Papuan resistance. In 1824 Britain and the Netherlands signed the "The treaty of London" and divided the Indies into two parts, each claimed by the two parties. The regions of Sumatra, Java, Maluku, and New Guinea became Dutch controlled areas while Malaysia and Singapore became part of the United Kingdom. This agreement formed the basis of the Indonesian state in claiming their state boundaries later. However, in 1884 England claimed the Southeast part of New Guinea, and established Port Moresby (later administered by Australia), while the western part of Papua remained Dutch.

After Indonesia declared its independence in 1945, Sukarno, the first Indonesian president claimed West Papua as an integral part of Indonesia and started a military invasion in 1961. The tension between these two countries escalated and brought negotiations (Trajano, 2010). The Dutch retained their colonial presence in West Papua until 1962 before west Papua transferred to United Nations Temporary Executive Authority (UNTEA) in West New Guinea in 1963 through the New York Agreement. In addition, the agreement requested Indonesia to hold referendum before 1969 on whether Papuans were willing to integrate to Indonesia or to remain to form their own nation-state (Timmer, 2017; Trajano, 2010). Although the majority of the West Papuans selected

to vote voted to integrate with Indonesia, many claimed the process was fraudulent and unrepresentative.

The integration with Indonesia resulted in west Papua changing its name to Irian Barat before becoming Irian Jaya under the 2nd Indonesian president Soeharto in 1973 (Garnaut & Manning, 1975). However, the political tension between groups in Irian Jaya that demand independence and Indonesia increased during this period (Sullivan, 2008). To prevent this, special autonomy was discussed as the option to Irian Jaya, such as granted to Aceh in western Sumatra. In 2000, during the administration of President Abdurrahman Wahid, Irian Jaya was renamed to Papua to acknowledge Papuan roots and history as well as to decrease political escalation (Kivimaki & Thorning, 2002). Following this, the law No. 21, 2011 regulated special autonomy so that the Papua Province can regulate and manage the interests of its own people according to their own initiatives based on the aspirations and basic rights of Papuans. It is hoped that this law can reduce the gap between the Papua Province and other provinces within the Republic of Indonesia and will provide opportunities for indigenous Papuans to take part in their territory as subjects as well as objects of development. There is also provision to regulate issues of health quality and educational management. Papua always occupies the lowest index in education annually with limited development since it first integrated with Indonesia (Sulisworo, 2016). Administratively, there are currently two provinces run in Papua, namely Papua province with its capital Jayapura, and West Papua province with Manokwari as its capital.

3.6.5. Social and Political Context in Papua

It is important to be noted that Papua is a multi-ethnic, multilingual, and multi-religious region with a high influx of migration' (Ananta et al., 2016:458). Whilst the indigenous population of Papua is mostly Melanesian, several decades of government sponsored transmigration policy have significantly diluted the dominance of these ethnic groups, particularly in cities such as Jayapura, where the study was located. For example, whilst 76 percent of the population of Papua province is Papuan, this is not the case in Jayapura and its environs; "The lowest percentage of the Papuans in the province of Papua is seen in the City of Jayapura. There... the Javanese is the largest ethnic group, (but) this group contributes less than 20 per cent as this city is heterogeneous. Among the 10 largest ethnic groups in this city, the second, fourth, sixth, seventh, eighth and tenth are other migrant groups, namely, Buginese, Makassarese, Toraja, Ambonese, Butonese and

Minahasa. The Papuans are only Yapen (the third), Biak Numfor (the fifth) and Dani (the ninth).” (Ananta et al., 2016:470). Therefore from a historical perspective, the influence of colonialism cannot be separated from Papuan identity and this is believed to be one of the reasons triggering never ending conflict between Papua and Indonesia (Webb-Gannon, 2014). Papuans believe that politically they deserve sovereignty before integrating into Indonesia and many of them tend to consider differences in cultural backgrounds and identities as the basis of differences. Papuans, for example, are different ethnically from Melayu, the majority population of Indonesia, and other Indonesians who are ethnically rooted from Asian-based population (i.e., Buginese, Makassarese, Toraja, Ambonese, Butonese). The complexity of identity was also the fundamental basis often voiced as a platform to distinguish between themselves as “Papuans” and “Indonesians.”. The problem of identity has become more prominent because there have been many social inequalities and unfair treatment from Indonesia. The problem of racial discrimination always occurs after the process where Papuan people always feel they do not get equal rights with other Indonesian people (Chauvel, 2005; Tebay, 2005). As such, the status of integration into Indonesia is no different from the form of colonialism from the Dutch imperial master (Smith & Ng, 2002) . Indeed, Chauvel (2005:41) indicates “Papuan nationalism is about history and has itself been shaped by history”. This has influenced the shape of Papuan identity between Papuan and Indonesia and also among Papuans themselves (comprised of hundreds of tribes with many ethno-linguistic groups).

Indeed, for Papuans, expressing their own identity through cultural expression was often risky and considered a manifestation of independence. Thus, Papuans are asked to identified themselves as 'Indonesians from the Province of Irian Jaya' (Mandowen, 2005:32). In many cases, those who insist on these activities will be closely monitored or arrested. In 1984 Mr. Arnold Ap⁵ for example was found dead and suspected of being killed by Indonesian special forces for his cultural expression. He collected Papuan artefacts and cultural symbols to be displayed in a museum helping Papuans to be more aware on their own identity and regain their self-esteem. He also voiced the problems of Papuans, who were different from Indonesia and were oppressed, implicitly through song lyrics in regional and Indonesian languages.

⁵ The previous curator of the Cultural Museum of Cenderawasih, Mr. Arnold Ap (also musician, anthropologist and activist), was accused by Indonesian Government to be a sympathizer with the Free West Papua Movement (Organisasi Papua Merdeka (OPM)). He was arrested in November 1983 and later murdered (see Premdas, 1985).

These colonial influences have caused ethnic tension in the province for many years, and Irian Jaya was listed in 1998 as one of The World's Most Dangerous Places (Pelton, 1998). However, recent changes in government policy, and significantly greater autonomy for the region since 2001 described in the previous section have led to a renewed interest in indigenous culture that is partly expressed in the school curriculum. Therefore, to understand Papuan education one must be aware of the social-cultural context and the long lasting influence of colonialism. However, it is important to note that this study does not examine the specific threats to Papuan culture, nor the degree to which that culture may be commodified or manipulated for political ends, rather it is interested in how experiential learning can contribute to cultural awareness and preservation. In this we focus on the processes of experiential learning rather than the products and outcomes which are covered elsewhere (Dabamona, forthcoming).

3.6.6. The Context of Papua Education

Thus, the educational system in Indonesia has many influences from colonialism, particularly the Dutch (see section 3.6.3. Linking students school trips and curriculum). However, unlike other Indonesian provinces, West Papua province after the integration process, was a province with limited increase in education and was still influenced by Dutch educational system. Between 1973 to 1984 for example, primary schools' development was more centralized in other provinces, especially the islands of Java and Sumatra. Despite its huge contributions to central government from natural resource exploitation (such as international mining company Freeport-McMoRan Copper and Gold Inc.), Papua island seemed to be ignored (Rifai-Hasan, 2009). In addition, the lack of facilities and teachers continued to be the main problems as well. To overcome this, the government sent primary school teachers from Java bringing the Indonesian educational model replacing Dutch learning model which was based on anthropological model of education within Papuan context (Mollet, 2007). This influenced the values and knowledge perceived by students in Papua due different approaches and teaching styles brought by the migrated teachers.

For central government, forcing Indonesian culture to Indonesianize Papua was considered effective in strengthening Papuans identity as Indonesian, and this included putting Indonesian elements into education. For example, Indonesian national curriculum adopted an urban standard curriculum extended to all provinces and took example from Jakarta, Surabaya or Yogyakarta and the cultural elements mostly referred to Javanese,

the majority ethnic group in Indonesia. As a result, lessons at all levels of the school reflected this. Arts and culture lessons for example did not reflect the locality of culture itself but instead took on other cultural contexts outside the area. In addition, lessons that covered the environmental, social, and cultural characteristic in each area in the curriculum faced the similar problem. The lesson was introduced through Minister of Education and Culture Decree No. 0412 / U / 1987 and improved through Law No.20 of 2003 and government regulations No. 19, 2005.

Although many elements of Papuan cultures have gradually been added over time into arts and culture and local content syllabus, obstacles in their implementation still occurred. Some of the problems identified as obstacles for educational progress are: a lack of educational infrastructure such as schools and other physical facilities; great distance for students to reach school; poor distribution of teaching staff; quality and competence of teachers; and school curricula that are considered irrelevant to the local context and produce incompatibility with educational goals (Anderson, 2013; Mollet, 2007; Munro, 2013a; Rayfield & Morello, 2012). Meanwhile, Nasir (2013) and Ferdianto & Rusman (2018) underline that the lack of numbers and teacher knowledge to deliver lessons and integrated collaboration between schools and persons from outside the school are still weak. Yet it is recognized that contextual teaching and learning and process-based skills approaches are essential by utilizing existing resources outside the school environment (Amalia, 2015; Wibawa, 2013). This is where experiential learning techniques become relevant helping in increasing student engagement in understanding culture. Taking students out through school trips to cultural sites related to learning aims to offer a more active and contextual dimension of cultural learning. It also provides benefits to concrete experience, abstract conceptualization, reflective observation and active experimentation (Kolb, 1984) for students in understanding the cultural context as well as maintaining their identity.

3.6.7. Review: School Trips in Indonesia and an Eastern Indonesia Context

In general, published literature on tourism and travel in Indonesia contributes more material on economic and social matters than expanding on the benefits to education, and vice versa. Moreover, most of the literature is trapped in using the term 'education for tourism' rather than 'tourism for education' (Timothy & Dallen, 2000). For example, in 2006 scholars from Indonesia, Thailand and Japan tried to reformulate these concepts in an academic forum and published the findings in the field of urban culture research.

Although a few writers framed both the issues by trying to suggest a proper educational system for tourism in society or academia (curriculum, methodology and materials of tourism education), the specific function of tourism for education was not identified well. As admitted by Nakagawa, Soedarsono, & Bandem (2006), scholars focusing on tourism and education should be careful not to confuse or conflate these two topics.

It is difficult to trace outdoor education in the form of school excursions in specific studies of Indonesian education.⁶ Referring to Ritchie (2003), this sub-type of edutourism is still regarded as not making a major contribution, including in educational aspects such as learning experiences. As a consequence, aspects of tourism and education have not been well documented and considered explicitly in education approaches, particularly in some academic discussions in Indonesia. However, some works can be considered as related, although most of them were undertaken in the western part of Indonesia.

Reviews by Sudiarta (2006), Wahyuni et al. (2015), Atmoko (2010), Yuhanna et al. (2014) documented ecotourism as an effective way to communicate education, using various approaches (SWOT analysis, green learning methods and preservation). The correlation of education and tourism was also identified from a cultural and historical perspective (Mursadi 2009; Susanto & Budiasa 2012). These scholars tried to examine the challenges for museums in Indonesia from an educational perspective and identify the use of museums as an alternative way to acquire formal and non-formal education for students. However, the experiences of visitors (students) were not really focused on, and the discussion did not emphasize the central role that experience plays in the learning process.

Linawati et al. (2012) took a further step in identifying the effectiveness of outdoor learning related to biology in Semarang National University garden in central Java for Islamic junior high school students. They compared the effect of traditional classroom teaching of the classification of plants to encountering those plants in a garden. The results indicated that students improved their cognitive competence and were more actively involved in their outdoor study than in the traditional classroom. The learning outcomes of the student were satisfied and 90% of them were above the minimum standard of learning achievement. This suggests that the usage of outdoor education in the garden as an interactive tool creates learning experiences that are more effective than traditional

⁶ Ritchie (2013) uses the term 'school excursion' rather than 'school trip'. However, he claimed that these terms have the same meaning (see earlier sections in Chapter 3).

classroom teaching, and they conclude by proposing that educators utilize and focus on an experiential learning approach in order to maximize learning outcomes.

Integrating educational tourism and action research, Sujarwo, Samsi & Wibawa (2017) noted that learning processes in Gembira Loka Zoo, Jogjakarta could be successful due to activity guides, learning guides, and material of tour guides in zoo. Conducting school trips in two places (a national park and Ragunan zoo) with sixty secondary students, Yossa (2014) found that students indicated that interactions increased their appreciation of wildlife and met the school's stated learning objectives about ecology. Andrasgoro (2013) claimed that there were 24 tourism objects in Karanganyar, central Java that had the potential to be improved for educational tourism. The content of the secondary school curriculum regarding Geosphere (Lithosphere, Pedosphere, Atmosphere, Hydrosphere, Biosphere and Anthroposphere) was related to those objects. The literature shows that various forms of school tourism can bring about new ways of learning from informal learning environments at tourism attractions. However, most of this research focused on cognitive issues or conceptual outcomes. It was all based on the general premise that school visits had to compete with traditional classroom teaching to prove their worth as an alternative means of education and there was no feedback regarding students' experience after taking the trip. Likewise, the involvement of departments of local government (education department, tourism department and local planning) was not assessed.

From an eastern Indonesia context, although the topic is rarely discussed, some studies may contribute. For example, Dabamona (2010) pointed out that the national museum of Papua was very useful to support KTSP curriculum 2006 in some subjects such as history, anthropology, art and culture and local content. Unfortunately, the trend of senior high school visits showed a decrease every year as a result of concerns about safety, economy, networking and human resources (teachers and staff in the museum) (see Table 3.3). As noted, there is great potential for outdoor education through tourism in the eastern area, which could expand from the MacArthur historical site and museums, ecotourism in the Cyclop mountain conservation area, aqua tourism in Raja Ampat district, religious tourism in Mansinam Island, Manokwari district, and the Japan cave in Biak district. Each of these sites can provide different experiences if they are managed professionally. Unfortunately, many of the objects were not seriously managed and mostly ignored by local government (see www.kompas.com, 2012; www.tempo.co.id, 2015).

Table 3.3. Student visitors to the National Museum of Papua Province 2005-2008

No	Types of Visitors	Year				Total
		2005	2006	2007	2008	
1.	Kindergarten	30	102	120	113	365
2.	Primary school	89	326	248	216	879
3.	Junior high school	228	326	229	223	1006
4.	Senior high school	780	627	262	261	1930
5.	Vocational/technical school	60	0	73	11	144
6.	University students	22	141	20	32	215
7.	General visitors	79	82	136	124	421
8.	Foreign visitors	176	56	123	121	476
	T o t a l	1464	1660	1211	1101	5436

Source: National museum of Papua Province report (2009) cited in Dabamona (2010)

The table illustrates that the number of visitors to the museum from secondary students (senior high schools and vocational/technical school) was the highest, but the visit trend was not positive. In 2005, for example, the number of senior high school visits recorded 780 students, declining rapidly by 19.6% to 627 students in 2006. The following year, the number again drastically declined to 58% or around 260 students only. In 2008, the number remained low. According to Dabamona (2010), if the data is compared with the total of student population of the 23 secondary schools and 7,960 students within the area of Jayapura city, only 3.3% of the local students made a visit to the museum during 2008.

In April 2016, Papua province tried to introduce a breakthrough by integrating a local culture-based curriculum (www.tabloidjubi.com, 2016). Selecting 17 pilot schools (10 primary schools, 3 Junior high schools and 4 senior high schools), the local government claimed that local language, culture and customs will be integrated into some courses in the curriculum. This program is also tended to maximize the potential of some cultural objects outside school to support the program, such as museums or historical and cultural sites.

In Raja Ampat district, a famous place for diving and snorkeling, the Indonesian government (during a business gathering in the Indonesian consulate general in Melbourne) offered this location for Australian students to conduct educational tourism (National Geographic Indonesia, 2014). However, many questioned this program as economically-oriented for both countries and tended to forget about educational issues in Papua. The use of this location is supposed to first improve education through tourism in the area before expanding it to other areas.

3.7. Chapter Summary

This chapter has presented a broad literature review derived from relevant and related literatures about school trips, outdoor experiential learning and the Indonesian context. It aims to present the context for the present study and provide a description of the theory, findings, and other research materials to be used as the basis of research activities to develop a clear framework of the problem to be studied. The chapter that follows will focus on methodological issues that will be presented in half-narrative way, combining researcher's experiences during the fieldwork in Indonesia.

CHAPTER FOUR

Research Design and Methodology

4.1. Introduction

This chapter is divided into seven sections, which discuss the research design and methodology employed in this study. The first section outlines the researcher's background and describes aspects that motivated the current research. Next, the focus shifts to the research questions and the aims and objectives. In this section, the main questions will be broken down into sub-questions in order to identify the main issues in more depth. The second section justifies the qualitative methods utilized in this study. The third section concentrates on the design of the research, whilst the fourth section provides information regarding the research participants. The fifth and sixth sections provide details of data collection procedures and data analysis techniques used in this study. Finally, the seventh section discusses ethical issues.

4.2. Personal statement

4.2.1. Educational history

I was born and grew up in Papua, the eastern part of Indonesia. I was raised by my parents who both worked as civil servants for the agricultural department in the local government. My schooling from elementary to senior level was all based in local public schools. I continued my education as an undergraduate at a public university, Cenderawasih University, taking Teaching English as a Second Language (TESL), although my passion at that time was international relations outside Papua (Makassar Province). Choosing to study outside Papua was my way to escape into a new atmosphere, living on my own for the first time. I was then accepted by the TESL department at Cenderawasih University, while the public university where I applied for international relations in Makassar rejected me and I stayed in Papua.

I did not enjoy my first semester, as we were only taught compulsory modules that were not related to TESL, delivered by teaching staff from outside my department (i.e. religion, basic education of citizenship, entrepreneurship). This changed in the second semester where almost all of modules related to TESL and used English. This period interested me in teaching issues such as designing lesson plans. One of my advantages was that my TESL lecturers were all graduates of overseas universities

(Australia, USA, Canada and UK) and the way they taught was were influenced by their previous education, and went on to influence me, particularly the use of outdoor environments for teaching.

4.2.2. Teaching history

After completing my first degree, I applied for English teaching positions and was accepted to a role in a private institution of English Course, dealing with students of all abilities. Our office located in Ruko Dok II was really closed to the coast, where people often enjoyed relaxing in the evening. I suggested taking students outside the classroom once a month for vocabulary teaching around the place and believed this could be a good way to differentiate us from other English courses in Papua, where traditional teaching was dominant. However, the director refused and insisted on classroom teaching only.

After almost a year, I was told by my father to move to his hometown in Moluccas, Aru Island District, and apply to become a civil servant. Both of my parents worked as civil servants and thought that it a promising career for me, so I worked as a teacher civil servant in a vocational school. In the meantime, I worked with some of my friends from outside Moluccas to do volunteer work teaching children in the coastal area. I realized the education in the district was worse compared with Papua in many ways: we had not enough facilities, willingness or creativity in the teaching. Moreover, as a new district, local government did not support schools and students in teaching. I also thought teachers were forced to focus on traditional teaching in class rather optimizing outdoor learning.

My passion for combining outdoor learning and tourism began on holidays in Jayapura, Papua. I remember a friend, who was teaching at a vocational school telling me that her school had organized a visit to some tourist destinations to familiarize students with the tour guide profession. The students could practice guiding and enjoy an outside learning environment. Regarding the utilization of outdoor sites, she also told me that her niece had recently made a trip to a museum organized by her elementary school. I think this was a turning point for me, leading me to think about educational tourism and some possible strategies to allow students to learn outside in an informal setting.

I returned to Moluccas with many questions, but no-one could really understand my point of view, perhaps because many of my colleagues had no experience of outdoor learning. Finally, the local government opened an opportunity for civil servant to apply for a Master's degree in tourism studies at Gadjah Mada University in Jogjakarta, which allowed me to pursue these questions.

4.2.3. Combining education and tourism/travel

I met many colleagues in tourism and experts specialized in Indonesian tourism. However, none of my colleagues had any interest in doing research combining education and tourism. Many focused on tourism for boosting economy, or tourism based on community involvement, while others shifted to practical tourism issues such as hotel management and marketing. I proposed the role of the national museum in Papua in providing educational tourism for secondary schools. It surprised other people that I decided to focus on Papua while many of my colleagues focused on the western part of Indonesia (Java and Sumatra). The management system of institutions in Papua (i.e. data, informants, expertise, and access) was seen as likely to constrain my study: compared to Java, which is more developed and well-organized in terms of its systems, Papua was a more risky setting in which to attempt my research project. As a beginner in the field, the fieldwork gave me a lot of new perspectives on how schools and museums were challenged in terms of educational trip. Although my focus was on the museum, some teachers I talked to expressed their concerns about educational trips in general. Although schools have conducted school excursions for many years, they described it as an unpopular choice. Several teachers underlined that politics in Papua was a major reason. At that time, taking students out of school was risky, since there were many protests by Papuans wanting to cede from Indonesia. Physical conflict between Papuan and Indonesian policemen caused casualties. Teachers were also concerned about racial issues arising between Papuans and non-Papuans.

Being a teacher in Indonesia means being seen more as a government servant rather than an educator (Bjork, 2013). Teachers focus on qualifications, administration and seeing teaching as obligation, and less on skills and creativity. Another issue was lack of experience and support from local government. Taking students on school trip gives teachers a great deal of work to do (i.e. make contacts, arrange transportation, logistics, and budgeting). They also expressed frustration at changes to the Indonesian curriculum in term of its density, which they felt “forced” them to pursue curriculum targets (Umami, 2018). As a result, taking students outside puts pressure on both teachers and students. For me, reflecting from my perspective as a teacher, the Indonesian current curriculum obviously has weaknesses in terms of its density. To conclude, there was a feeling that school excursions were a waste of time, but this seemed to me unfair for students. Teachers sounded naïve, portraying their difficulties from one side only, which impacted the students as a result.

Jonassen (1991) argues that learning involves individual active learning through the process of interpreting and constructing knowledge in context through experience. Through this process, students acquire high-quality knowledge. Outdoor environments can provide both a learning environment and real-life problems (Könings et al., 2005); and students can integrate this into more general goals beyond school walls (Dijkstra, 2001). Students should be placed centrally in the learning process and given chances to experience new learning atmospheres in outdoor venues (this later became my concern, as reflected in my research questions).

From the perspective of a museum as heritage site, although it could provide learning materials, it seemed to me they could not maximize a linking to curriculum needs. Indeed, my discussions identified the link with the Indonesian curriculum, based on competence (*at the time I conducted my Master's research, the Indonesian government used a curriculum based-on competence*). The museum had opportunities to provide a learning environment, since its collection related to Indonesian history (including World War II) and Papuan cultural objects. However, for educational staff to link this back to curriculum seemed to be more complicated. They had no relevant educational guidelines or the basic skills to integrate the two together. Although I successfully completed my fieldwork, my understanding of some components of educational trips and related issues remained unclear.

4.2.4 Students' learning experiences and school tourism/travel

It is not just my experiences as a teacher that have shaped my research topic, but also observing students at tourism sites, particularly in Jogjakarta and Central Java. Heritage sites such as Prambanan and Borobudur temple or museums and agro-tourism sites often were used for schools conducting educational tours. I saw students walking in groups or individually, laughing, holding a worksheet/book and making notes about what they were learning. I wondered how and what they were learning; whether the trip was having a positive impact; whether the trip was effective in delivering lessons; the enjoyment/feelings they obtained during the tour and what they think about the tour. I believed the teachers only centered on teaching cognitive skills based on students' worksheet, as a result of lack of understanding of students' perspectives. Experiential learning approach, students' engagement and informal settings all shaped my research process later on.

4.2.5. Reflections on my experiences and perspectives

As I reflected on my education and experience in teaching, I realized that combining tourism/travel and education centered on students is a neglected area in Indonesia. Despite some schools organizing school excursions, nowadays this has become more complicated. Even if there is a school excursion, as previously stated, it will focus on teaching rather than learning and learners. Tourism sites such as museums or cultural villages can be utilized to serve as supporting elements to address students' learning needs. School excursions offer not only learning, but experiential learning and enjoyment. Understanding what students got out of such trips could help shed light on the importance of not just the trip itself, but also the importance of how tourism attractions could play their part in supporting education. These perspectives led me to consider that there was little consideration of students' points of view on experiential learning activities or school trips.

4.3. Methodological rationale

Before discussing my research methodology, it is helpful to first give the theoretical background of the methodology concept itself. I start by defining the methodology and follow with approach I applied at the end of the section. According to Crotty (1998:3), methodology is 'a process of decision making' that 'refers to [the] strategy, plan of action, [or] process of design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes'. Remenyi, Williams, Money & Swartz (1998) emphasize that methodology is a procedural framework in a study. Similarly, Malhotra (1999) demarcated methodology as the general principles of research, while a method is the technique adopted in conducting research. Therefore, methodology can be seen as the theoretical framework and principles that form the basis of methods and procedures. Thus, method and theory are linked by methodology.

The current methodology of social science has gradually evolved based on the discipline. Under these circumstances, the continuous exchange of ideas, information and criticism have shaped the rules, procedures, methods and techniques considered acceptable.

4.3.1. Ontological and Epistemological: Between qualitative and quantitative

As noted in many studies, the distinctions between different research approaches are mostly around methodological issues attached to two different traditions of scientific philosophy related to two forms of data, quantitative and qualitative. This debate has been going for more than a century (Johnson & Onwuegbuzie, 2004). As Guba (1987) argued, *ontology* and *epistemology* are identified as the most fundamental differences between the two.

Ontology is defined as dealing with the nature of reality (Blaikie, 2010; Slevitch, 2011). Simply put, the question is whether the social entity in the central question of the study should be perceived objectively (known also as positivism) or subjectively (known also as constructionism or interpretivism). Moreover, the question of how we know what we think we know determines the concern of ontology. Ontology takes the research into the process of knowing as the ground of knowledge, *epistemology*, which attempts to address fundamental questions (how do we know what we know? What is the truth? What is legitimate knowledge? What is the nature of the relationship between the investigator and what can be known? and so on) (Guba & Lincoln, 1994). To this end, the ontological view of my research is described, assuming that the issues and phenomena under investigation are complex and as a result, contingencies cannot be avoided (Guba & Lincoln, 1994).

Moreover, seen from an ontological perspective, this research took the position of subjectivism, whereby social phenomena are constructed from the participants' or actors' perceptions or actions, as Jennings (2011) and Saunders, Lewis & Thornhill (2015) suggested, by adopting an interpretivist view, this study argues that empathetic understanding (*verstehen*) is achieved through these participants' eyes in which objective reality and meanings in a field of study are complex and influenced by context.

The quantitative method derived from positivism has a realistic orientation and is situated on the concept of 'God's truth' or a belief that reality exists independently and can be portrayed as it is. Sale, Lohfeld & Brazil (2002) claim that the ontological position in positivism in terms of objective reality stands independent from human perception. As a consequence of its nature as objective reality, quantitative epistemology underlines that researchers should be independent in examination of the phenomenon without influencing it or being influenced by it (Denzin & Lincoln, 2008). This is in accordance with what Johnson & Onwuegbuzie (2004) suggested: to eliminate bias, researchers must be detached and uninvolved emotionally with the object of study and test or empirically

justify their stated hypotheses. For the quantitative purist (known for its positivist paradigm), findings are only valid if prescribed procedures are correctly followed.

The aims of quantitative research are mostly focused on measuring and analysing causal relationships between variables. Many thus see it as experimental and manipulative. As Guba & Lincoln (1994) suggest, the research begins with proposing research questions and hypotheses and continues by conducting tests and verifying the findings. As a result, quantitative methods often use questionnaires with a large sample of respondents and apply such mathematical statistical analysis. In contrast, qualitative methods are derived from interpretivism and constructivism, which adopt an idealist outlook (Sale et al., 2002). From the perspective of qualitative purists (also known as the constructivist or interpretivist paradigm), idealism can be transferred into ontological views by indicating that reality depends on activities undertaken by social actors. They also claim reality cannot be in a single form, but in many forms, based on how social actors construct and interpret reality. As social actors socially and psychologically construct reality, Hellström (2008) asserts that reality will be continuously reconstructed based on an intersubjective understanding.

Meanwhile, linking ontology and epistemology in qualitative methods, Sale et al. (2002) stated that the main epistemological premise in the ontology of idealism stems from the lack of access to reality that is detached from our mind. Moreover, both researcher and researched subject are interactively connected. Thus, realities are acknowledged in the form of social constructions dependent on the perceptions of reality possessed by individuals or groups (Guba & Lincoln, 1994). Compared to quantitative epistemology, they added, researchers cannot describe things as they are, but could only interpret them based on how they are perceived. This is why qualitative epistemology is portrayed as subjectivist.

Johnson & Onwuegbuzie (2004:14) note how qualitative purists view subjectivism, acknowledging the contextual nature of research:

Qualitative purist[s] contended that multiple-constructed realities abound, that time -and context-free generalizations are neither desirable nor possible, that research is value-bound, that it is impossible to differentiate fully causes and effects, that logic flows from specific to general and that knower and known cannot be separated because the subjective knower is the only source of reality.

Furthermore, due to its interpretative nature, qualitative methods are characterized by passive writing, rich and thick description and are usually written directly and somewhat informally. They tend to examine only small samples of participants that can provide rich and important information. Denzin & Lincoln (2008) offered the clearest concept of qualitative approach by highlighting the process of social meaning, which is constructed, and stressing the relationship between researcher and topic researched, compared to quantitative methods as previously stated, which concentrates on causal relationships and is based on statistical measurement.

It is important for the researcher to comprehend the research topic and questions thoroughly before applying an appropriate methodological approach. As Bryman (2004) indicated, being prudent in selecting a methodology is essential and should be based on its potential to answer the questions.

4.3.2. Choosing a qualitative research strategy

This research is suited to adopting a qualitative methodology in which the data is sought from the participants' experiential perspective and meanings related to the school trip. As previously described, qualitative research is mostly grounded on constructivist perspectives and participatory perspectives. As Creswell (2009) suggested, it can include multiple meanings of individual experiences, socially and historically constructed, with the intent of developing a theory or pattern and tending to use relatively few people to produce very rich information about their own environment (Dale, 2013). Therefore, this approach is suitable to analyze and describe experiences in the participants' own words without the intermediary of the researcher or being constrained by a framework (Veal, 2006).

Indeed, there are debates concerned with 'learning experience' that argue it is better analysed using qualitative than quantitative methods. In fact, the use of qualitative methods in recent years is increasingly adopted by many researchers (see Griffin, 2004; Kisiel, 2003; Masberg & Silverman, 1996), as it is believed that the study of holistic experiences is influenced by many subjective elements, including emotions, thoughts and attitudes (Macintosh & Siggs, 2005). Subsequently, qualitative methods have the advantage of revealing holistic experience because they can capture the subtleties of the experience, which is not possible with quantitative methods (Ayikoru & Tribe, 2005; Jennings, 2001; McIntosh, 1998 cited in Willson & McIntosh, 2007).

Apart from the above reasons, there were some particular considerations related to this method, since the data collection was focused on interview and journal analysis (this will be discussed in the next section).

1. It is easier to confront real facts, and more effective when measuring the experiences of participants in small research populations compared to quantitative methods.
2. The researcher is able to get consistent answers from participants and to clarify an answer directly with the interviewee (if needed). This was useful as some students were young and needed to have questions explained.
3. Qualitative methods present the direct nature of the relationship between the researcher and the subject, are more sensitive and able to adjust to influences and values in the field.
4. These methods focus on ‘how’ and ‘why’ questions, due to its highly contextual approach (long period of collecting data and the real-life setting).

4.3.3. Grounded Theory

The main premise of this study is to examine how school trips, combined with experiential learning, are perceived by participants in historical and cultural sites, and what constraints may be faced on such trips from all participants’ perspectives (teachers and other stakeholders). It can be problematic to explore participants’ experiences from a quantitative point of view, as the experience will be isolated into variables without diving deeper into the problem. In addition, as extensive and intimate contact between researcher and participants is important to reveal the phenomenon, qualitative data collection has been seen as an excellent way to access participants’ experiences (Charmaz, 1990; Dale, 2013; Veal, 2006).

Initially, thematic analysis was explored. However, this methodology worked for only conceptually-informed interpretations and exploring themes of the data, and could not be used to understand the development of each concept and the relationships among categories to formulate theoretical conceptualization of participants, and thus grounded theory was chosen as an analytical approach. Grounded theory is commonly used in many social sciences to generate social theory through an inductive process. It was developed by two sociologists, Barney Glaser and Anselm Strauss, in 1967, to provide reliability and validity measures. As Charmaz (2014) explained, it proposed a new approach to move from descriptive qualitative methods to more theoretical concepts of social phenomena

using iterative processes. In addition, grounded theory stresses rigorous processes in which data is constantly compared to allow substantive theory to emerge. This is appropriate to issues or phenomena about which little is known and where previous theories may not be appropriate to explain it (Charmaz, 2014; Parker & Myrick, 2011). Glaser & Strauss (1967) in their original grounded theory noted three assumptions: 1) The researcher can be separated from the phenomena under study; 2) the theory is to be “discovered” by the researcher; and 3) the theory generated is a true and objective version of reality. In addition, they suggested that data collection and analysis should work simultaneously through procedures such as theoretical sampling, coding, constant comparison, saturation and memo-writing.

However, in subsequent years, two authors had disagreement on grounded theory development and took different direction to promote it (Charmaz, 2000). Glaser developed it and it is known for many scholars as the Glaserian version, while Strauss collaborated with Juliet Corbin to develop a Straussian approach (Birks & Mills, 2015; Charmaz, 2014; Howard-Payne, 2016). The core different between the two, according to Marjan (2018), lies in theory development, where Glaser stressed the interpretive nature of theory development by constantly comparing methods, while Strauss and Corbin focused on more systematic coding and analytical techniques. Furthermore, Graham & Thomas (2008) suggest that methodological procedures such as coding and developing categories of both approaches are different. Strauss relied on induction, deduction and verification of ideas to propose a theory and these were seen as pragmatic and over-rigid. Glaser, in contrast, claimed inductive reasoning through the introduction of ideas is the important thing to focus on. Moreover, the Glaserian approach is closer to the ontological roots of critical realism, which assumes that theory must revolve around independent reality, which that encompasses the world and our knowledge and beliefs (Annells, 1996; Wynn & Williams, 2012), while Strauss believed that reality should be interpreted, which is closes to the ontological roots of relativism.

Adopting grounded theory, theory generalization is not bound in a pre-conceived idea of the data but purely grounded in the data collected from field research that helps to identify patterns to explain research questions. As a consequence, Hardy (2005) argued that a researcher should be familiar with participants, the context of the culture where the research is taking place and data collected. Kathy Charmaz, a student of Barney Glaser and Anselm Strauss, proposed a modification of grounded theory: modern constructive grounded theory, also known as the constructivist approach. This approach claimed to

reshape interactions in the research process between participants and the researcher, and underlined the researcher's role as both researcher and author (Mills et al., 2006). Ghezaljah & Emami (2009) indicated that this approach sees the data and the process of analysis as based on shared experiences of participants, the researcher and data sources. The researcher acts as the interpreter of data obtained and actively co-creates the meaning to explain researched phenomena. In addition, according to Charmaz (2000:526), the researcher needs to reconstruct the obtained data into a multi-vocal story based on participants' voices in order 'to get at meaning, not at truth'. She suggested that research flexibility is important: a researcher should learn to tolerate ambiguity and be receptive to creating emerging categories and strategies (Charmaz, 2008:168). Charmaz (2000) argued that research results emerge from interaction and cannot be separated from their temporal, cultural and structural context. In addition, she adopted many previous grounded theories and coding processes, such as memo-writing, constant comparisons, theoretical sampling, and saturation (Arora, 2017; Charmaz, 2008).

Within qualitative social research, particularly in education and/or tourism and travel studies, grounded theory has been applied in a number of studies (see Bos et al., 2013; Cheng & Ho, 2012; Maher, Vaugeois, & McDonald, 2010; Morgan & Xu, 2009; Patrick et al., 2013; Tashlai & Ivanov, 2014). Meanwhile to capture the context of experiential learning, as the current research attempts to do, grounded theory has also been increasingly adopted (see Barber, 2012; Bulpitt & Martin, 2005; Davidson, Passmore, & Anderson, 2010; Eich, 2008; Jenkins & Cutchins, 2011; Parr & Trexler, 2011)

4.3.4. Choosing Constructivist Grounded Theory

Upon the completion of the literature review, it was crucial to decide which version of grounded theory suited my research. Having compared the various theories, my philosophical values and beliefs were more in tune with Charmaz's constructivist orientation compared to the interpretivist orientations of Strauss and Corbin. The Straussian method is rigid and from a procedural viewpoint tends to be more intricate, which has the potential to "force" theory rather than allowing it to emerge from the data.

Furthermore, Charmaz's grounded theory highlighted the importance of interaction in the research process where both participants and researcher are part of the process (Charmaz, 2000). Moreover, this version of grounded theory allowed the researcher to interpret participants' meaning construction and actions holistically in a

particular environment and obtain multiple understandings from their experience. This assisted the researcher in generating a theory that addressed the research questions from many perspectives.

4.4. The Research journeys

The research process faced many challenges, obstacles that help train mentally and emotionally. These are described below.

4.4.1. Struggling with Bureaucracy and Venues

The data collection was one of the most complex features of this research. This complexity arose from communicating the research to people related to the topic; how far the student participants and stakeholders could speak about experiential learning; and selecting venues to maximize learning experiences in the eastern part of Indonesia. The researcher encountered many people, locations and gatekeepers. The research was divided into three phases: data collection process prior the field trip (January to May 2016); first period of fieldwork (June to July 2016); and the second period of fieldwork (January to June 2017).

During the first phase, the researcher began to build contact and gain information about gatekeepers (schools and departments at a provincial level) in Papua province. O'Reilly & Kiyimba (2014) suggest that each institution has its own policies and regulations and the researcher needs to familiarize themselves with their procedures if they wish to undertake successful recruitment. However, there were obstacles to communication with these sources. It was the researcher's concern that the bureaucracy, time difference of eight hours between the UK and Indonesia and slow internet access in the research location made every step more difficult. At the beginning of the process, the researcher struggled to convince schools to participate. Only one school had confirmed involvement and was willing to send its students while some schools refused to become involved for various reasons, such as the barriers to organizing this activity, the denseness of the curriculum and permission issues from the local authority. The others had no experience of outdoor education and were afraid they would not meet the criteria of the research. In short, most of the secondary schools did not undertake outdoor learning. At one point, several schools that had expressed interest, withdrew their participation. Communication channels may have been an issue, as the contact and discussion consisted

of very short texts and telephone calls (they had not responded to email). Perhaps academic research did not interest them (Matthiesen & Richter, 2007).

Having encountered these barriers, the researcher decided to change strategy and approach gatekeepers face-to-face (O'Reilly & Kiyimba, 2014). Some studies have illustrated the challenges and barriers faced by researchers when attempting to access information or participants (particularly children and young people), and gatekeepers can provide significant barriers (Bogdan & Biklen, 2003; Bushin, 2007; Carr, 2006). Face-to-face contact required researcher to return to Indonesia. Although the bureaucracy in developing countries is acknowledged to be more complicated than in developed countries, the researcher attempted to comply with its demands, based on the assumption that schools are positioned under the local department of education and therefore the cooperation of local government was an important part of the fieldwork.

In June 2016, the first fieldwork trip to Indonesia was made and the researcher approached schools directly. In June and July at direct meetings, the principals of three schools agreed to join the research project as long as the researcher obtained permission from the local authority (department of education at the provincial level) prior to the trip. Although the principals had the authority to grant access to students, teachers and school resources, they also felt the administrative approval of the education department was crucial. In response, meetings with local authorities were held and received positive responses.

During my second period of fieldwork, I tried to reestablish communication to gain a detailed depiction of school liaison and teacher participants' perspectives informally. This resulted in an idea of which schools were appropriate for school trip in terms of commitment and interest. At the same time, the researcher struggled to gain a research permit from the local government. Although the first period of fieldwork had made this clear, the absence of people in charge approving and signing the research permit paper was an unexpected hurdle. While waiting for paper approval, the researcher convinced them to allow him to begin the research, but this only dealt with pre-trip visit purposes.⁷

According to Carrol (2007), there are at least two benefits of pre-trip visits. First, they allow the facilitator to examine and explore facilities, adjusting logistical

⁷ The research paper was approved around 4 weeks after I submitted my research documents. This delay caused me to approach educators and trainers working in the education and culture of Papua.

arrangements if necessary. Second, it helps to assess the educational value of the venue. Nabors, Edwards & Murray, (2009) suggest that the venues selected should tie into students' educational needs and interests, and a visit to the site in advance will be very helpful in planning further steps. For the person who will organize and facilitate a trip, this is a way to broaden students' experience (Gemake, 1980). During this visit (with the researcher's supervisor) in the second week of January, we found many elements that helped to design and plan the school trip. Previously, the researcher had studied some possible school trip destinations in Papua (the National Museum of Papuan Province and the MacArthur Monument). This assisted in shortening the time spent on this phase of the research. We later expanded to consider several sites, ranging from historical, natural and cultural sites and including the Museum of Lokabudaya Cenderawasih University, "Teletubbies" Hill, Hiroshi (figure 4.1) and Skyline.

Initially, the observations were conducted to identify the readiness of the staff educators, guides and the learning materials provided in each place. Determining the expertise of educators and guides was tricky. "Teletubbies" Hill, as it is known locally (part of the Tuttari Megalith site) had no tour guides, so it was removed from the list. Other venues had deep problems in terms of guiding and learning materials. The MacArthur Monument and the Museum of Papua province, for example, had limitations in terms of display, and limited skill and experience in educational services. Educational guides in both places successfully led our brief tour. However, they had deficiencies in the presentation of cultural material objects and were unable to facilitate experiential learning. Two other locations, Hiroshi and Skyline, although providing experiential learning elements in their activities, were also eliminated as the first can only accommodate students on weekdays, while the second could not make a clear schedule at all because of its status as a new site.⁸

⁸ Hiroshi is located in Sentani and run by member of Seventh Day Adventists. For its adherents, Saturday is a sacred day and it is prohibited to perform activities other than worship.

Figure 4.1. Educational trips organized at Hiroshi



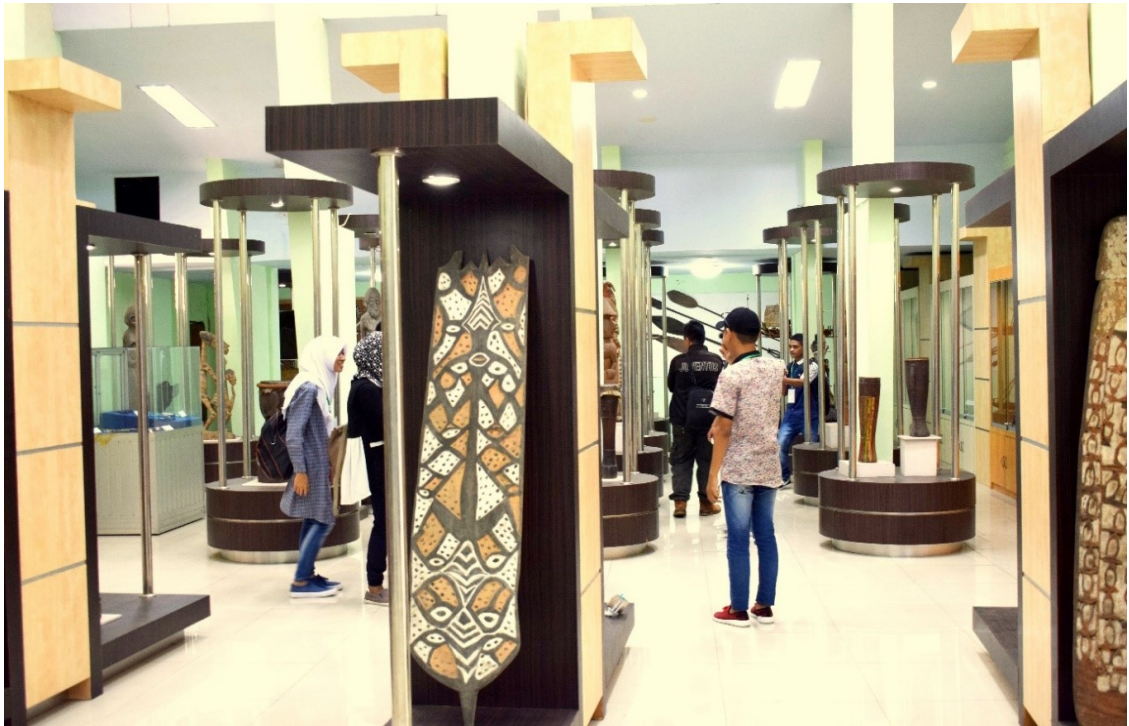
Source: http://cpahirosipapua.blogspot.co.uk/2011_01_16_archive.html

First Venue: Cultural Museum of Cenderawasih University

Built in 1973, the museum is mainly known for its cultural collections obtained by Michael Clark Rockefeller, an anthropologist and son of the former of US Vice President Nelson Rockefeller (1974-1977), who dedicated his life to collecting cultural objects in the hinterland of Papua (see Figure 4.2). There are currently 2500 cultural objects in the museum's collection. However, due to limited space, the management applies a rolling exhibition approach to their collection, displaying about half of the total objects and changing them every five to seven years. According to the Association of Indonesian Museums (2010), the cultural collections include equipment related to livelihoods such as farming, hunting and fishing; clothing and body jewelry; weapons; currency and other objects of value (dowry, fines, etc.); sacred objects; transportation equipment; and musical instruments.

Weaknesses were found, such as display collections that lacked “storytelling”, a lack of information about the objects and a lack of experiential learning activities (Dabamona, 2010). Nevertheless, some of these weaknesses could be minimized by using an experienced tour guide. Because the museum is attached as a unit under University of Cenderawasih, anthropological junior researchers who are also teaching staff are entrusted with additional responsibilities to serve as tour guides in certain situations.

Figure 4.2. Indoor exhibition hall of the Museum of Cenderawasih University



Considering the short duration of the visit of the researcher's supervisor, it was agreed to get at least one other location related to the Cultural Museum of Cenderawasih University collections. After the supervisor returned, the researcher undertook several interviews in schools, the Cultural Preservation Hall of Papua and local government on prospective places for suitable educational trips. Subsequently, the village of Abar came up as the first option because of its uniqueness: a village on the side of Sentani Lake, famous with its traditional craft clay *sempe* for stewing fish and *papeda* (Papuan and Mollucan staple food).

Second Venue: Abar

Abar is one of the main tourism attractions in Papua, inhabited by mostly people from the Felle clan from the Assatouw tribe, known for its pottery and the life of traditional fishermen. Located on the edge of Sentani Lake, Behabol, Darsono, & Respati (2017) indicated that the village plays a significant role in the local economy due to its crafts and visitors hoping to learn about Papuan culture. Although the village can be accessed by road, many arrive by boat to shorten the travel time and enjoy the lake.

Figure 4.3. Potters in Abar, Sentani District, Papua



Source: Khan (2019)

Making *sempe* is a favorite activity for visitors, including school students. The process of making pottery uses traditional tools and is bound up with cultural values and meaning, including myths embedded in the pottery (Maryone, 2017). Guided by local tour guides, school students are welcomed to the village and taught about the history of the village and the tribe. This continued with a brief tour in the village before heading to the workshop to make pottery (Figure 4.3).

4.4.2. Recruitment process

Qualitative research does not use the term population, but rather what Spradley (1980:39) called the ‘social situation’, which consists of the interactions between actors and activities. This situation can be understood as an object of research that hopes to understand ‘what happens’. Samples in qualitative research are not just named respondents, but active participants in the research. Moreover, samples in qualitative research are not theoretical, because the objective of qualitative research here is to identify the use of experiential learning through school travel, and the extent of its contribution to the learning process. Ordinarily, samples are also referred to as a constructive sample, because the data source can be constructed as a phenomenon that was previously unclear (Spradley, 1980).

Purposive sampling focuses on participants' interest in and knowledge of my topic. Patton (1990) noted that it is useful for the identification and selection of information-rich cases to make the most effective use of limited resources. Participants are selected based on appropriateness and congruence of sources and how best to relate to the research questions to describe the phenomenon under study (Creswell, 2009; Phillips & Pugh, 2005; Sargeant, 2012). In this research, samples are taken from three groups with a strong relationship to the research aims, namely students at secondary level, teachers and stakeholders engaged in the policy, implementation and practice of school trips.

Having identified some venues and bureaucratic hurdles, the focus shifted to recruiting students as participants. Originally, the study aimed to engage students from four large public secondary schools. After discussion, the researcher decided to include two vocational schools (SMKN 3 Jayapura and SMKN 5 Jayapura) and two senior high schools (SMAN 3 Jayapura and SMAN 1 Jayapura). These schools were selected based on the plans of the local government to integrate the local knowledges into curriculum as a pilot scheme at four secondary level schools in Papua. The pilot included these two schools.⁹ In addition, they were located in Jayapura, but served students from a variety of communities in Papua province. It is important to note that although these schools have a different focus on learning objectives, there is no difference in the curriculum content. Both levels applied the same curriculum in general subjects. What differentiates them is that the vocational school aims to create students who want to obtain competencies in specific skills, known as productive subjects. Here, the ministry of education mandates 40% theory and 60% practice.

Two schools decided to withdraw from the study: SMKN 3 Jayapura mentioned the dense schedule of lessons, while SMKN 5 Jayapura considered their students' safety as the main concern and claimed to have had a bad experience dealing with superstitious elements when they conducted a school trip near to Abar. Similar discussions have been illustrated in some studies related to an Indonesian context. Cater (2011), for example, described indigenous people's beliefs regarding Mount Rinjani and its volcanic lake,

⁹ There were four pilot schools selected by the Papuan provincial government: SMAN 1 Jayapura, SMAN 2 Jayapura, SMAN 3 Jayapura and SMKN 3 Jayapura. However, I excluded SMAN 2 Jayapura because the school is very distant from the venues (travelling there might take 1.5 hours). SMKN 5 Jayapura was selected as it already teaches the students about Papuan arts, such as traditional batik and crafts with Papuan patterns.

referred to as a sacred place and the abode of deities. For the locals, there are codes of conducts for visitors to reduce inappropriate behavior. Some of the manifestations of this belief seem rather bizarre or unusual from the perspective of a foreign cultural observer (McDowell, 1994:7). Obviously, as an educated academic growing up with logic and facts, the researcher found this reason frustrating. However, the research required to take notice of ethical codes of research giving schools a free choice to participate. Fortunately, teachers from these schools agreed to be my source of information in light of their previous experience doing activities outside of school.

SMAN 1 Jayapura and SMAN 3 Jayapura agreed to participate, but also stressed that the trip can only be a one-day trip and expressed concern about student safety and parents' approval. SMAN 1 Jayapura had experience of conducting school trips, although they had decided to concentrate teaching in classrooms. Knowing the trips will engage practice in the field coupled with offering different experiences in an outdoor setting, teachers and schools became more interested in participating. SMAN 3 Jayapura seemed to be more active in conducting school trips, but indicated that mostly the one-day trips they have run combined more than one subject (history, Indonesia language, biology). According to both schools, a school trip combining experiential learning in a cultural venue is a new concept, but worth a try.

After discussion, we planned to use first-grade students or second-grade students separately, since teachers of each grade were teaching students in those groups about Papuan art and culture. We also considered combining first- and second-grade students randomly, but this would have doubled the workload in terms of teachers' involvement in the trip and student timetables. After considering many aspects, we chose first-grade students randomly (only those interested to learn about the venues) but did not exclude second-grade students. Interestingly, during the recruitment process, some students asked to be included. Each school, SMAN 1 Jayapura and SMAN 3 Jayapura contributed 30 students (equal numbers of boys and girls) between the ages of 15 and 17. Furthermore, the students' origin included Papuan and non-Papuan students.

It was suggested many times that schools had no objection to their students' involvement. However, as the research engaged students of secondary level, we tried to make everything clear in our last meetings before the trip (the data instruments were also taken big portion in this meeting). Obviously, in this phase, parental permission was of some concern. To manage this, the researcher wrote to the parents, attaching a letter from his academic supervisor and paperwork from local government. Later, of 60 students, 50

students returned the consent form and participated in the trip (SMAN 1 Jayapura=27 students and SMAN 3 Jayapura=23 students). However, in the interviews, the number of participants from both schools decreased for several reasons. For example, 16 Students of SMAN 1 Jayapura and 17 students of SMAN 3 Jayapura agreed to be interviewed, while others did not (some students seemed anxious about the interview and decided not to take part, while others were absent due to health problems). Some who didn't undertake the interview still submitted their journals. 18 journals from SMAN 1 Jayapura and 16 journals of SMAN 3 Jayapura were used in data analysis. The fieldwork is described in Table 4.1.

Table 4.1. Summary of research fieldwork

FIRST PERIOD OF FIELDWORK, JUNE-JULY 2016		
<i>WORK</i>	<i>TIMELINE</i>	<i>ACTIVITIES</i>
	June-July 2016	<ul style="list-style-type: none"> - Pre-meeting and lobbying schools and local government - Identifying possible venues - Building contacts
SECOND PERIOD OF FIELDWORK, JANUARY-JUNE 2017		
<i>WORKS</i>	<i>TIMELINE</i>	<i>ACTIVITIES</i>
	2 nd Week January	<ul style="list-style-type: none"> - During Supervisor Visit - Observing and assessing venues - Conducting pre-interviews at each venue
- Pilot Study (SMAN 1 Jayapura)	March 7 th	<ul style="list-style-type: none"> - 6 participants (4 males and 2 females; 4 Papuan and 2 Non-Papuan, all Christians). Later, these 6 participants were excluded from my first school trip. - Pre-test instrument (journals and interviews) - School trip evaluation
- 1st School Trip (SMAN 1 Jayapura)	March 18 th	<ul style="list-style-type: none"> - 27 participants (20 female and 7 male students; 5 Papuan and 22 Non-Papuan, 16 Moslems and 11 Christians) - Age between 15-17 years; all first-year students - Two locations (Cultural museum of Cenderawasih University and Abar
	March 25 th and 27 th	<ul style="list-style-type: none"> - Interview (1st week to 2nd week after trip) - Students' journals (18 students submitted) - Interviews (16 students participated)
- 2nd School Trip (SMAN 3 Jayapura)	April 8 th	<ul style="list-style-type: none"> - 23 participants (7 male and 16 female students; 21 Papuan and 2 Non-Papuan, 1 Moslem and 22 Christians) - Age between 15-17 years; 21 first year students and 2 second year students - Two locations (Cultural museum of Cenderawasih University and Abar
	April 15 th and 17 th	<ul style="list-style-type: none"> - Journals (16 students submitted) - Interviews (17 students participated)
- Multiple Stakeholders data collection	May – August (return to UK)	<ul style="list-style-type: none"> - 23 participants participated (related stakeholders: teachers, academicians, local government staff). - Preliminary transcriptions - Participants approval of interview transcriptions - Final review of transcriptions
- Further steps of collecting data		

To familiarize students with venues, they are encouraged to seek information via the internet or other relevant sources. The researcher admitted this step might put at risk the students' psychological novelty. Their findings might affect their learning experience. However, it is believed that the concept of doing educational trip and experiential learning would offer a new dimension of experience beyond what they might have learned from the internet or another relevant sources.

For stakeholder recruitment, persons who were playing role in outdoor education in term of practice or policies were approached, ranging from teachers to people running educational programs in each venue, and those working in local government at provincial and municipal levels. The researcher's previous work as a teacher was helpful when approaching them. Some people refused to take part without giving good reasons, while others did not even reply. To tackle this issue, researcher switched to other persons carrying at least the similar responsibilities and had experiences to research topic. Teachers play a crucial role when organizing school trips, facilitating learning and familiar with the school curriculum. They also help to mediate with the school administration. For example, four teachers from two schools actively contributed in administering the trips at a school level, booking the school bus for the day of the trip and answering questions from students. In addition, several teachers who did not come on the trips agreed to be interviewed, and were included if they were considered experienced teachers at secondary level and recommended by principals and their colleague due to the past experienced in school trips. Academics (from Cenderawasih University and the Institute of Papuan Art and Culture) were recruited to the stakeholders' group based on their involvement in cultural programs (one was engaged as consultant for Papuan preservation). Local guides in Abar and museum tour guides working while students were doing learning activities were involved as well. In term of policies and practice, the researcher obtained data from local government stakeholders, including the head of the culture and tourism department; the head of secondary education level in the education department at a municipal level in Jayapura; the head of the Papuan art and cultural section in Papua province; and the head of preservation in the cultural values agency of Papua. In total, there were 21 stakeholders involved (see table 4.2).

Table 4.2. Details of participants involved

NAME	POSITION/OCCUPATION	SEX	INSTITUTION	DETAILS
TEACHER				
Participant 1	Teacher	M	SMA Taruna Bhakti	- In charge for students' outdoor activity
Participant 2	Teacher	M	SMK N 5 Jayapura	- In charge for students' outdoor activity - Did a practice several days in a village in District Sentani at the end of 2000's Recently, it was stopped for some reasons
Participant 3	Teacher	M	SMKN 1 Jayapura	Person in charge in the field for several years
Participant 4	Teacher	M	SMA N 1 Jayapura	Have experiences to organize school trips
Participant 5	a. Teacher b. Head of program tour and travel	M	SMK N 2 Jayapura	This school makes school travel but nowadays seems like mobile learning. They travel to one spot to another and practice to explain it from the bus
Participant 6	a. Teacher/ Vice principal	F	SMA N 3 Jayapura	Has previously organized school trip by integrating biology, history, and geography
Participant 7	Teacher	F	SMA N 3 Jayapura	- In charge for school travel in my project and also, school liaison
Participant 8	a. Teacher b. Head of travel agent program	F	SMK N 1 Jayapura	Have experience to do school trip for the program of tour guiding and travel
Participant 9	Teacher	F	SMK N 3 Jayapura	Has no experience but willing to try
Participant 10	Teacher	F	SMA N 3 Jayapura	Has previously involved in school trip
Participant 11	a. Teacher b. Part time lecturer in ISBI	F	-SMA N 1 Jayapura -ISBI	- In charge for students' outdoor activity and also, school liaison
Participant 12	Teacher	F	SMA N 3 Jayapura	- In charge for school travel in my project and also appointed as school liaison
Participant 13	Teacher	F	SMA N 1 Jayapura	- In charge for students' outdoor activity
OTHER MULTIPLE STAKEHOLDERS				
Participant 1	a. Local staff in province level b. Lecturer in ISBI c. Head division of education service	M	-Department of cultural of Papua Province - ISBI	Have experience in conducting educational activities in the districts (workshops)
Participant 2	The head of preservation of	M	The ministry of	This institution is placed vertically under

	cultural values agency of Papua		education & culture of Indonesia	ministry of education & culture
Participant 3	Department of culture & tourism of Jayapura city	M	Department of cultural & tourism in Jayapura City	Seems has no clue at all
Participant 4	a. Researcher in Anthropology in Cenderawasih university b. Part time tour guide in museum Uncen	M	Cenderawasih University	For years collecting museum collections and guiding visitors
Participant 5	Local staff in province level	M	Department of cultural of Papua Province	Involve in cultural issues policies and its implementation in province level
Participant 6	Local staff in province level	M	The ministry of education & culture of Indonesia	Involve in many school trips program designed by his institution
Participant 7	a. Head of tribe in Sentani b. Chairman of the craftsmen	M	Abar Village	For years in charge to explain traditional clay craft
Participant 8	Head of division on Vocational Secondary Education	M	Department of education in Jayapura City	Responsible for school involvement in running local government programs and strengthening the curriculum
Participant 9	Head of division on tourism promotion of Jayapura city	F	Department of cultural & tourism in Jayapura City	Involve in outdoor cultural and historical Program for students at past, organized by her department
Participant 10	-Lecturer in language and art in Cenderawasih university -Planner in outdoor education on Papuan art and culture	F	Cenderawasih University	Local government consultant in education and cultural issues

4.4.3. Linking school trips with the curriculum

In their review of school trips, Griffin & Symington (1997) argue that very little preparation was done before trips and mostly focused on technical issues, such as schedules, clothes and food. School trips are conducted to help students relate their learning to reality. This connects what they are learning in the classroom to the hands-on learning opportunities available in trip experiences. To understand this, appropriate follow-up needs to be carefully identified. Every aspect should be considered (Priest, 1986; Scarce, 1997). In a Western setting, many historical, natural and cultural sites exhibitions and programs include connections to the national curriculum (Behrendt & Franklin, 2014; Cox-Petersen, et.al, 2003). However, this is rarely found in Indonesian context. Our venues, for example, had no link to school materials and educational programs. They explained that schools usually proposed the program and they will adjust to fit it. To address this, teachers and researchers identified which material was appropriate. Fortunately, almost all the syllabus of art and culture and local content in the curriculum at all levels had a strong connection, such as traditional two-dimensional and three-dimensional crafts. Eventually, we decided to focus on *sempe* in both venues.

As stated in the Indonesian 2013 new-curriculum, revised from the previous 2006 KTSP curriculum centered on teachers, students will now be the main agent in the learning process. Students obtain a logical sequence of learning experiences through observing, questioning, gathering information, associating and communicating (Sani, 2014). The emphasis is on teachers to create an appropriate learning environment and encourage students to learn by doing. Thus, teachers are expected to actively help students through hands-on activities and work with real objects. In term of concrete experience, the curriculum accommodates learning beyond that focused on abstract material. Moreover, character development is stressed. For example, students should demonstrate a cooperative, responsible, tolerant, courteous, honest and disciplined attitude. Applying a scientific approach, students are also asked to actively analyze, evaluate and conduct experiments regarding topics in the subjects taught (Fauziah et al., 2013; Hakim, 2017; Subagiyo & Safrudiannur, 2014). This was the entry point for this study to integrate school trips and experiential learning. School trips are unique in nature. The setting cannot be duplicated in a classroom. Students are encountering active hands-on learning and they create relevant meanings based on those experiences. Behrendt & Franklin (2014:237) suggest that ‘experiential learning is authentic, first-hand, sensory-based learning’ and underlined that ‘experiential activities explore, touch, listen to, watch, move things, disassemble and reassemble’. Moreover, it is a way of learning that consists of capturing experiences and then turning them into applications or results (Kolb, 2000).

The venues chosen in collaboration with schools had previously been organizing educational activity for schools at all levels including university students, although as mentioned the learning experience outcomes were questionable. The Cultural Museum of Cenderawasih University, for example, offers learning experiences outside a school setting. Schools, in general, bring their students to observe cultural collections, followed by retelling the social meanings and values that they contain. The same learning design is adopted by many schools in Abar. However, this resulted in a very minimal learning experience. School trip should link the general concepts to specific contexts. A cultural museum is able to build up students' concepts and ideas of cultures in general and then apply them to a specific culture (Abar). As a result, we did not want to adopt learning strategies used by schools previously, but develop our own learning design.

In the context of the current research project, the museum was chosen as the first location to explore the broader traditional and cultural perspective, as well as to encounter *sempe* before traveling to Abar. To link back with Cultural Museum of Cenderawasih University, Abar had donated some example of ancient traditional *sempe* for display purposes. It was a good opportunity for students to intertwine what they have seen in terms of the finished objects and then attempting to create pottery themselves later in Abar. Students did not only learn traditional crafts, but also actively discussed and interacted during the making process, observing the place and lives of local people. The process of immersing students into the real atmosphere could enrich their self-understanding and derive meaning. Therefore, the school trip accommodated experiential learning, which Stone & Petrick (2015) asserted helps students to gain skills as well as knowledge and perspective, assisting individual students to become better citizens. Table 4.3. below shows activities that occur on school trips and how they relate to the current study.

Table 4.3. Summary of school field trips to two cultural venues

Cultural Venue	Activities	Significant
Cultural Museum of Cenderawasih University	Tour of a collection of Papuan culture in general; and continued with the explanation of <i>sempe</i> pottery collections more specifically	<ul style="list-style-type: none"> - General overview of 2- and 3-dimensional cultural objects of Papuan (material, functions, aesthetic values) - General overview of <i>sempe</i> pottery of Abar (bridging to the second venue)
	Q&A session (on the spot while students are having presentation)	<ul style="list-style-type: none"> - Clarifying students' previous understanding of Papuan culture - Conceptualizing Papuan cultures more deeply
	Free observation	<ul style="list-style-type: none"> - Active learning by moving around and exploring cultural objects (some objects can be touched)
Abar	Welcoming and general introduction to Abar's traditional port delivered by head of village and head of tribe	<ul style="list-style-type: none"> - Descriptions of the village, the history, demographic aspects, tribe histories, folktales, potteries cultural values and meanings
	Short tour and craft making presentation	<ul style="list-style-type: none"> - Descriptions of the type of materials, mixture and tools - Descriptions of techniques and cultural functions
	Practicing (hands-on learning)	<ul style="list-style-type: none"> - Hands-on experience - Understanding <i>sempe</i> three-dimensional artwork with clay materials according to instructions and direct observations - Compare traditional technique and more modern technique (shifting from technique to another)
	Free observation	<ul style="list-style-type: none"> - Understanding the village environment at Abar (moving around and interacting with locals)

4.4.4. Pilot Study

To get more insight on the real field trip and to evaluate the gaps in collecting data, a pilot study was organized first. This is a small-scale methodological test of a larger proposed study conducted in preparation for a full-scale study, specifically to pre-test research instruments, which then can be adjusted (Dikko, 2016; Hundley & Van Teijlingen, 2002; Kim, 2010). As Beebe (2007:213) claimed, 'pilot studies help researcher[s] to identify research design flaws, develop data collection and analysis plans, and gain experience with participants'. In addition, barriers that will be faced in sites and research settings, and participants' issue can also be identified and later the researcher can formulize steps to overcome it.

The principal of SMAN 1 Jayapura agreed to send a small group of six students with researcher in some conditions. This could only be conducted on an active school-day (i.e. not Saturday), take less than half a day and must include at least one teacher. We conducted only a short visit of around 30 minutes at each venue. 15 minutes was spent to give short briefing about research aims and reflective journals used. During the process, the researcher also undertook observation of students and tour guides. Two days later, they submitted their journals and with the help of student liaison, the researcher conducted interviews.

The preliminary findings of my pilot study successfully spotted weaknesses in trip activities, research instruments, the reflective journal and interviews (this will be focused on section 4.7.2). Some findings might represent significant barriers in unexpected forms. For example, a member of educational staff in the museum spent much time introducing the museum and collections that were not relevant to the objectives of the trip. He did not interact with the students and seemed unmotivated. Similarly, in Abar a local guide offered confusing explanations and the craftswomen seemed underprepared.

In addition, constraints in the interviews were successfully identified. For instance, when interviews were conducted, students were distracted many times by people (students and teachers) going in and out of the room and the voices of people outside penetrated the room easily. The room was uncomfortable and not conducive for students since it is used for students counseling. In addition, participants often felt embarrassed, lacked confidence in expressing their opinions, or struggled to articulate their ideas. This usually ended with a smile, a small laugh or “hmmm” and a long pause. Main open-ended questions were reformulated from the core questions in a very simple form in order to obtain yes-no answers or three-four words answer. From this, it can be assumed the wording did not make sense to them (Jong & Jung, 2015) and the questions were found to be confusing (Zhuang, 1995). In addition, several main questions were totally inadequate in terms of capturing the meaning and student experiences that researcher wanted to examine more deeply. Questions were modified to be neutral and delivered in as relaxed a fashion as possible (McNamara, 2009) and clearly focused on the research (DiCicco-Bloom & Crabtree, 2006). Obviously, wording helps to alleviate any concern the participants might have about confidentiality (Jacob & Furgerson, 2012) and to minimize misunderstanding when there are possible discrepancies between the researcher’s thinking and that of students (Adams & Wieman, 2010). Probing questions worked well to encourage them to respond to closed questions although some of them simply restated previous answers or imitated their friends’ answers. Data from the pilot study did not produce major changes in core interview questions, but rather resulted in changes to the emphasis of

interviews in terms of the lines of questioning deemed necessary to increase understanding. Similarly, the journals were all short and did not express what they have experienced naturally, seen by students' illustration on trips' time sequence in general. It appeared that students had misinterpreted the essence of the reflective journal.

Based on feedback from the pilot study, the research made some changes, including asking the museum to provide more experienced educational staff (academics) to act as guides. The researcher ensured the readiness of local tour guides and craftswomen in Abar, including the place where students could practice.¹⁰ A more convenient room for interviewing students was sought, choosing a more comfortable room within the school environment. Wording of questions was revised to help students understand, coupled with encouragement to students to respond without pressure to give a 'right' or 'wrong' answer. A better explanation of the students' journals was the focus of my next meeting, intending to provide students with some examples and guidelines. Discussions with students and teachers also explained that they are not required to identify themselves in the journals and it was hoped that confidentiality could stimulate them to write more openly. For the researcher, the pilot study could therefore be defined as both a feasibility study and a pre-testing of instruments, students' journals and interview questions.

4.4.5. Logistical Issues

The researcher believed logistic issues were also related to the effectiveness of learning experiences. Field trips are perceived as expensive and complex to arrange in terms of administrative approval, time constraint, distance and transportation (Behrendt & Franklin, 2014; Hofstein & Rosenfeld, 1996; Kent et al., 1997; Martin, 2003; Nabors et al., 2009). As a result, 'the activities are often (by teachers and administrators) seen as disruptions to the normal school program' (Hofstein & Rosenfeld, 1996:95). To overcome this perception, school-based liaisons (teachers) in each school played a crucial role in designing appropriate plans for one-day trips, the curriculum to be presented and arranging the students' interviews (location, date, and time). We made preparations based on what was learnt from the pilot study.

For the transportation issue, almost every major secondary school in Papua province has its own bus, including the two schools that participated. Two school liaisons confirmed that the school would provide the bus and we only had to make sure the drivers received proper

¹⁰ The researcher gave simple guidelines to the local guide in Abar to help him be more structured in explaining traditional crafts.

meals. The researcher also requested the school liaison determine an appropriate leaving time in order to minimize disruption to learning-teaching schedules for both teachers and students. This was to ensure that the research activity would not affect other schedules, due to the denseness of the secondary curriculum.

Regarding the costs of meals, students decided to bring their own supplies. However, as a precaution the researcher made sure to prepare additional supplies. As the fieldwork was funded by sponsors, expenses could be spared to cover their journals, stationery equipment and nametags. In addition, both schools had different regulations on school outfit in trip. SMAN 1 Jayapura students wore uniform, while SMAN 3 Jayapura gave their students freedom to wear what they liked.

As noted by Kent, Gilbertson, & Hunt (1997), preparations should also deal with the academic context, aims and objectives of the trip. Currently, the museum has two educational tour guides helping to guide visitors. Learning from the pilot study, one is still an inexperienced guide and failed to engage students' attention, while the other one was old and explained the collections very quickly. Both had unclear articulation and could not link each cultural collection into a broader and more interesting story, as they have only a very basic knowledge of the cultural collections and tour guide techniques. As lessons on Papuan culture and arts and local content at secondary level are identified as having a close relationship with the venue, including covering the curriculum, the researcher formally asked the museum to provide experienced tour guides from Cenderawasih University academic staff. The museum responded well by adding an additional tour guide who has academically experienced in anthropology and conducting research in Papuan tribes and was in charge of the traditional ancient collections in remotes area in Papua. Working in Cenderawasih University as a member of research staff in the Department of Anthropology, this person had experience of guiding educational tours and foreign visitors. Learning from my pilot study, in Abar, the researcher requested the chief of the clan to be more active in explaining the cultural and traditional context of traditional crafts, and that the potters prepare better in terms of setting out the equipment for practice.

4.4.6. Researcher's Role

The complexity of setting and process gave the researcher more roles such as *1) researcher and facilitator at the same time*. According to Yusof (2010) and Campbell-Price (2014) this is a tough job and time-consuming, as a result of serving the researcher's own interests and strategies and adjusting this to many settings. The researcher was aware that there would be more people and parties involved as the research progressed, and that this would be

challenging. Bridging the interests of various circles in the research such as the project itself, schools, venues, local government and my scholarship demands were later added to with the researcher needing also to act as an expert, colleague, novice and advisor. I was also 2) *Researcher and decision-maker at the same time* and 3) *Researcher and friend at the same time* (Yusof, 2010). At the beginning, approaching people in schools, venues and some stakeholders was complicated to organize. Despite their willingness to help, the researcher could sense that the social interactions were more like those between patron and client: a slightly rigid relationship. The status of the researcher being from a university based overseas made people in my research circle feel that the researcher was an expert in everything. It caused them to feel inferior and afraid to express their opinions openly. Eastern cultural views of people who are in a higher educational stratum slowed my data collection. Becoming more approachable required a change in how the researcher interacted and communicated, becoming more relaxed. To tackle this, the researcher played the role as a friend to all research participants. Acting as a friend, the researcher could feel that our connection was far from awkward, although it should be admitted that few stakeholders in local government, formality still existed.

4.5. Data collection

4.5.1. Observation

Data were gathered in several ways. The first was primary data collected through journals and continued to in-depth interviews. Observation was also utilized to gather information about the locations and the participants prior to, during and after the activity. As described by Veal (2006), observation is about looking and presenting a perspective on a situation which is not apparent to the individuals involved. Baker (2006:172) noted, ‘Observation is a complex research method because it often requires the researcher to play a number of roles and to use a number of techniques; including her/his five senses, to collect data. In addition, despite the level of involvement with the study group, the researcher must always remember her/his primary role as a researcher and remain detached enough to collect and analyze data relevant to the problem under investigation.’

During observation, the researcher used fieldnotes to record activities and phenomena on the spot. Adopting the definition of a trip used by Orion & Hofstein (1994), observation included preparation at the schools and the trip’s destination, learning conditions at the learning station, the duration of the trip, the attractiveness of the object and weather conditions. Observation can be particularly useful in capturing students’ kinesthetic experience and expressions (Cater & Cloke, 2007).

4.5.2. Journals

The journals were a major source of information. This technique can be traced in some educational tourism studies and outdoor education studies (see particularly Cater, 2006; Gmelch, 2010; Xie, 2004). One of the forms of journal adopted by many studies was Raffan's journal, who designed it for students in the Outdoor & Experiential Education Program at Queen's University in Canada as a way to encourage them to think more creatively as they processed experiences throughout their studies and internships (Raffan, 1980). Ridley, Mendoza & Kanitz (1994) asserted that a journal can collect valuable information, especially on cognitive, perceptual and affective experiences. This technique enables students to connect the concept of a specific subject to their experience and assess both the product and learning (Hettich, 1990). In this way, the advantage to using journals is their ability to capture various reactions, the process of cultural information processing, and individual differences in the ability to integrate cultural information (Ishii et al., 2009).

Prior to conducting the trip, this instrument worried the researcher considerably. The pilot study had illustrated that students had little clue as to what they should write. Shih (2011) argued that first-time journal-writers encountered difficulties and feelings of confusion on what or how to write. Similarly Seepersad et al. (2006) indicated that these students tended to record all the details of learning activities, including superficial thoughts and reflections, but neglected to remark on specific lessons or conclusions obtained. Journals in the pilot study, for example, were tied into the formal structure of writing and showed a lack of experience at expressing their feelings and learning experiences in text. Learning from this, on our second meeting the researcher printed some research papers containing students' journals doing trip. Guidelines then were designed to give some examples and encourage them to write their journal using their own language and structures. Convincing them that there was no right or wrong answer in the writing was also important. They could write everything freely because we had no word limit. This included pictures, diagrams, or tables. Students were asked to record activities coupled with their thoughts in activities from the preparatory meeting (final briefing) to the end of the trip. The details could be about what they expected in the first meeting, what they were doing during the trip, what they were experiencing, what they have acquired (or not) during the visit, and if that trip was helpful to their understanding of that subject. The results provided direct access to their experiences during the activities. It is also important to note that we had agreement that students are not required to identify themselves in the journal, as the researcher believed this would give them confidence to write their feelings and experiences. A journal is something personal, representing their experience of the trip. Later in their journals, the

researcher found various reactions, feelings and opinions. These covered many aspects, expanded from learning processes to material learned.

4.5.3. Interviews

This technique is one among familiar strategies for collecting qualitative data by reconstructing the knowledge of the participants (Mason, 2002). This took the form of a conversation, useful for collecting information in complex situations (Denzin & Lincoln, 2008; Mack et al., 2005). One of the advantages of using this technique is that interviewees can give their own point of view rather than being restricted (e.g. by the structure of a questionnaire). For the researcher, this is also an opportunity to develop and adjust the interview questions to get deeper information. Many authors proposed various types of this qualitative technique. However, it is believed that not all interviews could be associated with the qualitative approach. DiCicco-Bloom & Crabtree (2006) argue that structured interviews should be excluded, and proposed only unstructured and semi-structured interviews for collecting truly qualitative data. Bryman & Bell (2011) summarized this into types below (see Table 4.4).

Table 4.4. Types of Interview in Research

NO	TYPE/NAME	EXPLANATIONS
1.	Structured interview (Standardized interview)	The aim is for all interviewees to be given exactly the same context and questions. This means that each respondent receives exactly the same interview stimulus. The goal is to ensure that interviewees' replies can be aggregated.
2.	Semi-structured Interview	This is a term that covers a wide range of instances. It typically refers to a context in which the interviewer has a series of questions that are in the general form of an interview schedule, but the sequence of questions can be varied. The questions are more general in their frame of reference from the typical structured interview and the interviewer usually has some latitude to ask further questions in response to what are seen as significant replies.
3.	Unstructured interview	The interviewer typically has only a list of topics or issues, often called an interview guide, that are typically covered. The style of questioning is usually informal. The phrasing and sequencing of questions will vary from interview to interview.
4.	Intensive interview	This term is used by Lofland and Lofland (1995) as an alternative term for the unstructured interview
5.	Qualitative interview	For some writers, this term seems to denote an unstructured interview, but more frequently it is a general term that embraces interviews of both the semi-structured and unstructured kind.
6.	In-depth interview	Like the term 'qualitative interview', this expression sometimes refers to an unstructured interview but more

		often refers to both semi-structured and unstructured interviewing.
7.	Focused interview	This is a term devised by Merton, Fiske, and Kendall (1956) to refer to an interview using predominantly open questions to ask interviewees questions about a specific situation that is highly relevant to them and of interest to the researcher.
8.	Focus group	This is the same as the focused interview, but interviewees discuss the specific issue in groups
9.	Group interview	Some writers see this term as synonymous with the focus group, but a distinction may be made between the latter and a situation in which members of a group discuss a variety of matters that may be only partially related.
10.	Oral history interview	An unstructured or semi-structured interview in which the respondent is asked to recall events from his or her past and reflect on them. There is usually a cluster of fairly specific research concerns to do with a particular epoch or event, so there is some resemblance to a focused interview.
11.	Life history interview	This is similar to the oral history interview, but the aim of this type of unstructured interview is to glean information on the entire biography of each respondent.

Source: Bryman & Bell, 2011:202-205

Data collection in the current research employed in-depth interviews, which, according to Kwortnik (2003), can be in the form of an informal conversation between the participants/informants and a researcher. He argued, ‘[in-]depth interviews are purposeful in the sense that they are framed by some overarching research question or concern, even if the interview itself is unstructured and appears at least to the informant to lack direction’ (p.119). Moreover, Patton (1990) stressed that the purpose of an in-depth interview is not to obtain the ‘answer, to the question, nor to test the hypothesis or to evaluate as it, but to understand the lived experience of other people and the meaning of the experience.

Individual in-depth interviews are widely used by tourism and education researchers to focus on participants’ perceptions of events and experiences (see Fägerstam, 2014; Falk & Dierking, 1997; Griffin & Symington, 1997; Stone & Petrick, 2015). According to Boyce & Neale (2006:3), ‘this interview involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation’. Compared with group interviews (focus groups, focused interviews, Delphi, panel and nominal group techniques) and paired interviews (such as a couple in a relationship or parent/carer and child/dependent person), individual interviews give access to the participants’ opinions, attitudes and experiences within a group setting (Campbell-Price, 2014; Kwortnik, 2003).

This form suited the current research best. Participants were all young students, inexperienced in interviews. The researcher was afraid that psychologically and mentally they were not ready and might be unable to express their views. As Konza (2012) warned, they are a vulnerable population (see ethical issue section). Mack et al. (2005) clearly underlined that a researcher needs to follow ethical guidelines. The researcher tried to be truthful and straightforward about the research aims and its commitment to confidentiality. Establishing trust between the researcher and participants is important for a constructive qualitative research encounter and thus for eliciting good data (Mack et al., 2005; Råheim et al., 2016). Spotting weaknesses in the pilot study also contributed to handling this kind of situation. The in-depth interviews allowed me to adjust my questions or reformulate them rapidly if the participants indicated awkwardness. Its flexible and interactive nature affords an opportunity to explore through probing, and thus could work to verify meanings of participants' experience. Consequently, to avoid clumsiness, the interview also was carried out in open conversation to reflect responses that might be valuable. It was practically applied based on researcher's opinion that it was more effective and comforting for participants who might feel afraid, anxious or nervous. This was also a good way to approach those who had not been interviewed before.

Students were interviewed individually on the sixth or seventh day after the trip. The locations were arranged by the school liaison within the school area, between 9am and 2 pm. The length was approximately 13–23 minutes per students and all were recorded. The questions covered three phases: pre-trip, during trip, post-trip. Each school agreed to provide a room free of people coming in and out or sounds that may interfere with the participants' concentration during the interview. Stakeholder participants could respond to the interview questions well, although the gesture was more formal. This was common since some of the participants working in local government bureaucracy. Interviews took 15-25 minutes. The schedule was based on their willingness, while the researcher generally attempted to adjust and provide alternatives if necessary. Many of the interviews occurred during office hours, but some took place in the evenings.

For teachers and multiple stakeholders, snowball sampling was employed as the main strategy. Noy (2008) noted this process is based on the assumption of 'bonding' or 'linkage' between the initial sample and other samples in the same target population, allowing a series of references within the circle. A person whom the researcher has been interviewed will lead to another prospective informant. For example, after the interview with education staff at National Museum of Papua province, the person suggested to get more information on school

trips from the Cultural Preservation Hall of Papua. Finishing the interview there, they recommended people in charge at venues that collaborated with their school outdoor program, and so on. This process was one of the exciting parts of the research project as the researcher obtained many views from people with various backgrounds and had intense discussions with them about the project.

4.6. Ethical Issues

Ethical issues are considered fundamental in qualitative methodology due to the relationship between researchers and participants and its nature as a practical application. Konza (2012) pointed out that in the field of education, issues can be both challenging and confronting as children comprise a vulnerable population. In addition, teachers are claimed to bring their own unique perspective due to pressure they are under in schools (Maloney & Konza, 2011); while stakeholders contribute to add some of important issues relevant from policy and administrative perspectives.

Guntzwiller (2017) noted that research needs to integrate cultural beliefs, characteristics, attitudes, values, traditions and experiences into the research process. Therefore, a researcher needs to consider these elements from an ethical standpoint to ensure the voice of participants is being rendered accurately and strengthen research validity. In the current study context, for example, the cultural objects' values and/or superstitious beliefs attached to them might be considered important as well. Considering the cultural sensitivity, the study adopted what has been proposed by Pillay (2014:105): a 'social justice framework' for children. This framework ensures that children are treated equally, with respect and dignity in society, and provides opportunities for children irrespective of race, class, creed, gender, ability or disability. Although focused on children, the research expanded this to encompass all participants, considering the cultural attributes brought by participants to be varied.

There are three points of concern related to this, according to Fontana & Frey (2006): informed consent, confidentiality, and protection from harm. In some cases, for qualitative research, verbal consent is considered sufficient. However, in the current research, two consent forms applied at all stages of the research, giving written and verbal consent. The first written consent form was sent to parents asking permission for the children to participate in the school trip. Subsequently, written consent was given prior to the interviews for all students and stakeholders, coupled with introducing the researcher's personal background, the research project and participants' rights.

In addition, the challenge in terms of research ethics was the issue of openness, intimacy and mutual trust between the two parties: researcher as interviewer and participants as the interviewees. In consequence, conducive interview situations were also built during the interview. This can cause respondents to disclose information more freely, in a relaxed manner and without any burden or impediment. Nevertheless, the researcher considered the possibilities of conveying confidential information from participants. Hence, to protect the rights of the participants and to avoid causing harm to them, the researcher must ensure that the data collected will be highly confidential and anonymous even though many of them had no objections to putting their name in the research discussion. In addition, and more crucial in the study, participants should be informed in the consent form that their participation both on the school trip or in the interview is entirely voluntary, and they can withdraw at any time.

There were two versions of the consent form given to the participants, in English and Indonesian. I also attached papers from my supervisor and sponsor explaining my status and giving the ethical reference number from Aberystwyth University. I gave them opportunity to ask questions, before both parties signed the consent form.

4.7. Data Analysis

A common issue with qualitative research is transcribing all interviews and (in this case) students' journals. One of the most exhausting parts of the research was transcribing all the interviews and students' journals into Microsoft Word. Although all the interviews and students' journals were completed at the end of June 2017, the bulk of this work took another 4 months after researcher returned to Aberystwyth. Undertaking full transcriptions of fifty-four interviews (thirty-three students and twenty-one stakeholders) coupled with thirty-four students' journals was required to secure the validity of the research and guarantee verifiability for public readers and establish trustworthiness (Nikander, 2008; Peräkylä, 1997). This slowed the progression of the research (Tilley, 2003) as an interview of one hour can take four hours to transcribe (Stuckey, 2014). The process in this study was worse due to the use of Indonesian in the data and consequently, the transcription must go through the process of translation first. I was able to do around one and a half interviews per day. Occasionally, the researcher had to use an entire day to re-listen and review if any words or phrases were missed. Many times, the researcher got depressed during the process due to spending a lot of time on this, while other colleagues were moving more quickly. This stage seemed a trigger for concentration breakdown, which according to Kvale (1996) is where the emotional dynamics of the

researcher involved transition from the interview process and the initial state of enthusiasm and intensive engagement to increased skepticism, delay, pressure, and a sense of resignation

As the objectives were to gain understanding of school trips and how they may contribute to students' experiential learning, there were many parties involved. Data analysis started from the concept of working in Grounded Theory Methodology (GTM). As a novice researcher in GTM, the researcher spent lots of time reading the theories and tried to elaborate the concept to data analysis and data interpretation. Glaser (2005:43) claimed that, for a novice researcher, GTM is always complicated as they need to experience what he called 'epistemological anarchy'. The researcher read many methodological books, although in the end this did not contribute significantly to data analysis. It should be admitted that reading literature on GTM theory from many perspectives embedded into different fields helps to develop ideas about the research, but at the same time made the researcher confused and affected the duration of analysis. Cho & Lee (2014:17) claimed that 'various debates, suggestions, and the existence of different versions of the grounded theory approach may cause novice researchers to become confused in conducting their research....'. The process was getting worse when, at the same time, the researcher tried to shift the work to write a journal paper based on the preliminary data.

The next issue with data analysis is the number of participants who impact on the data transcription. There were 88 transcripts in total (combining all interviews and students' journals); field research notes; and many photos and videos. Considering the possible constraints in managing a large and rich dataset, the researcher discussed with supervisor to utilize NVivo software, computer-aided qualitative data analysis software (CAQDAS). With the significant growth of qualitative research, it has been used by researchers in many social studies due to its capability to organize and analyse data during the research process (Jones & Diment, 2010; Legeiwe, 1998). Indeed, like other CAQDAS software (i.e. ATLAS.ti, Dedoose, MAXDA or Leximancer), NVivo is technically as a tool to manage a large amount of non-numerical, unstructured data that requires storage, coding and sorting (<https://qsrinternational.com>, 2018). The key factor in analyzing, valuing and interpreting data is the researcher and this obviously demands researchers' skill (Bazeley, 2006). Furthermore, this software helps to locate data, contrasting raw data and coded data, and is able to display the data in a more simple way (Newman, 2009). This software can also accommodate data comparison among different groups. Furthermore, in NVivo software, some terms in GT are modified, but has not changed the function. For example, the term code is replaced to node and category becomes mother nodes. Other terms such as free nodes are also used to replace initial

coding, a term used by Strauss & Corbin (2014) for the initial stages of coding. However, as is the nature of flexibility in GT, I decided to attach GT terms (such as code rather than node) in my research.

In addition, in data analysis, coding data is essential to develop grounded theory (Charmaz, 2014). According to Charmaz (2014), coding is used to link obtained data and developing theory. During data analysis, a grounded theorist will be aware of the words and phrases used by participants and begin to understand the meaning behind those words. Through these phases, a grounded theorist then labels them through notes, phrases or suitable terms to best describe it (Allan, 2003; Birks & Mills, 2015). Adopting what has been suggested by Charmaz (2000, 2014) and Strauss & Corbin (2014) in working on coding for GT data analysis, there were four stages applied on my research, namely, initial coding, focused coding, axial coding and theoretical coding.

4.7.1. Initial Coding (or open coding)

NVivo was used since the researcher began to work in initial coding. At this stage, transcripts were carefully examined using detailed line-by-line coding. All coding applied gerunds to help the researcher to 'detect processes and stick to the data' and helps to define what is happening in a fragment of data or a description of an incident (Charmaz, 2008:164). In addition, combining Glaser & Strauss (1967) with Glaser (1978) on how a GT researcher interacts with data, she suggested that a GT researcher ask questions during the coding process: 1) What does the data suggest? 2) From whose point of view? 3) What theoretical category does this specific datum indicate?

The researcher's status as novice researcher in GT has affected the way the transcripts were coded. Problems such as coding consistency and codes unrelated to the research topic often occurred. Zang & Wildemuth (2016) argued that fatigue makes it normal for researchers to make mistakes in the coding process. Moreover, reading many manuscripts for months was time-consuming and often boring. Initial coding began with dividing types of imported data into three folders. First, the researcher worked on students' interviews at two schools. As the coding progressed, it moved to students' journals and stakeholders' interviews. Obtaining over 1000 codes in the early stage of the coding, the researcher realized that the analysis would be complicated as it involved a very large number of initial codes. An example of initial codes from students' interviews, including references, is given in Figure 4.4.

Figure 4.4. Example of initial coding process

The screenshot shows the NVivo 12 Pro interface with a list of nodes. The 'Nodes' pane is active, displaying a table with columns for Name, Files, References, Created On, Created By, Modified On, and Modified By. The 'Files' column is currently empty for all nodes. The 'References' column shows the number of references for each node. The 'Created On' column shows the date and time when the node was created. The 'Created By' column shows the user 'SAD'. The 'Modified On' column shows the date and time when the node was last modified. The 'Modified By' column shows the user 'SAD'.

Name	Files	References	Created On	Created By	Modified On	Modified By
Felling		18	77 9/26/2017 6:42 PM	SAD	9/28/2017 1:26 PM	SAD
Afraid		7	8 9/26/2017 6:43 PM	SAD	9/30/2017 5:57 PM	SAD
Appreciative		5	5 9/28/2017 2:14 PM	SAD	9/30/2017 2:49 PM	SAD
Brave-place or boat		6	8 9/26/2017 6:35 PM	SAD	9/30/2017 6:38 PM	SAD
Funny		2	3 9/28/2017 8:20 PM	SAD	9/30/2017 6:40 PM	SAD
Happy		16	27 9/26/2017 6:44 PM	SAD	9/30/2017 6:30 PM	SAD
Lucky		1	1 9/28/2017 4:36 PM	SAD	9/28/2017 4:36 PM	SAD
More curious		7	8 9/27/2017 8:31 PM	SAD	9/30/2017 5:11 PM	SAD
Satisfied		5	5 9/27/2017 8:20 PM	SAD	9/28/2017 8:17 PM	SAD
Free time		10	13 9/26/2017 6:34 PM	SAD	9/30/2017 5:10 PM	SAD
Impression in locations		18	83 9/25/2017 8:28 PM	SAD	9/29/2017 8:06 PM	SAD
Amazed-collections		9	15 9/26/2017 8:18 PM	SAD	9/30/2017 5:59 PM	SAD
Amazed-museum guide		4	4 9/26/2017 8:20 PM	SAD	9/29/2017 4:37 PM	SAD
Crafts making		12	21 9/27/2017 4:46 PM	SAD	9/30/2017 6:28 PM	SAD
First trip to Albar		2	2 9/25/2017 8:31 PM	SAD	9/28/2017 7:45 PM	SAD
High values		5	8 9/26/2017 6:18 PM	SAD	9/30/2017 5:20 PM	SAD
IT		1	1 9/30/2017 2:39 PM	SAD	9/30/2017 2:39 PM	SAD
Local treatment		8	12 9/27/2017 5:53 PM	SAD	9/30/2017 6:27 PM	SAD
Museum-Unsatisfied-pasive		1	3 9/28/2017 1:56 PM	SAD	9/28/2017 1:58 PM	SAD
Sceneries		5	5 9/26/2017 8:29 PM	SAD	9/29/2017 4:26 PM	SAD

For example, there were 18 students who described what they felt during the school trip, coded as "feelings" (77 references). 'Happy' is the most frequently occurring feeling, followed by 'curious' and 'afraid'. For coding "impression of the location", 18 students were taken as the source and 83 references were coded in the interview. The more references in one code means the greater the 'density' of the code. However, it should be noted that density does not represent the phenomenon studied as researcher found many identical ideas and actions recurring within the dataset. Similar procedures also applied to imported data, such as students' journals and stakeholders' interviews.

The researcher tried to be in no hurry to enter the next stage and attempted frequent re-validation to avoid coding errors, especially distinguishing between concepts and descriptive descriptions by all participants. In addition, Charmaz (2006) argued that returning to the original source material would help the researcher to produce new interpretations of participants' narratives and allow new codes to emerge due to sensitivity of meaning. As the researcher moved to focus the coding, some codes were re-coded into more appropriate way due to combining participants' experiences, students' interviews and students' journals.

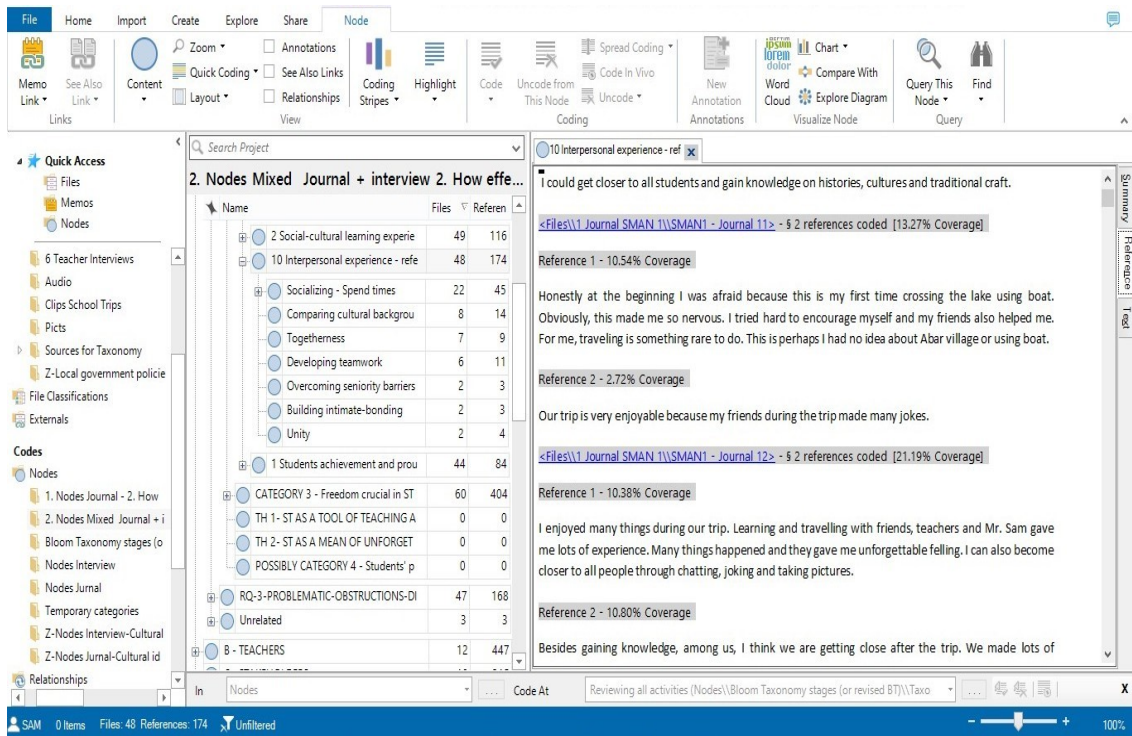
Memo-writing was also applied in NVivo to develop the interviews and journals into particular concepts. When expressions were found that can be assumed have hidden meaning, the researcher linked them into a memo in NVivo. This pushed the researcher to think in an abstract and theoretical way to develop new concepts that can lead to better understanding the big frame of categories (LaRossa, 2005).

4.7.2. Focused Coding

In this second stage of coding, the researcher filtered initial codes and started to identify deeper codes that have analytical value and appeared relatively frequently related to the research questions (see Figure 4.5). It aimed to determine the direction of the constructions of theoretical categories through synthesizing and analyzing the data in larger units and in a more conceptual way (Zafeiriou, 2017). Charmaz (2006:57) suggested that this stage will be useful as it can “synthesize and explain larger segments of data and required using the most significant or frequent earlier codes to sift through this data”.

During the stage of focused coding, the open codes were sometimes collapsed into just one code and sometimes kept as focused codes without change. In some cases, codes were reduced because they had similar meanings. This stage was more flexible as the researcher can mix, match and drop among/under initial codes in a sensible way. For example, in the initial coding stage, the researcher coded lots of students’ experiences talking on how effective school trips were for them and this formed the codes such as building intimacy, bonding, comparing cultural backgrounds, developing teamwork, overcoming inferiority, socializing, togetherness and unity. The researcher was led to look at the effects of their trip experiences and all activities they were engaged in, including how they communicate and interact, understanding each other through body language and verbally, respond to and ask questions and express their emotions to others. As the patterns developed and emerged, the researcher went on to develop a new concept of interpersonal experience as a sub-core category. However, due to the huge amount of data analyzed and the flexibility of the analysis, the formulation of sub-core categories was often changed and re-classified, re-synthesized, re-integrated and re-organized to produce more coherent sub-core categories. Charmaz (2006:58) argues that focused coding is not a linear process and suggested ‘researchers may return to earlier respondents and explore topics that had been glossed over, or that may have been too implicit to discern initially or unstated’.

Figure 4.5. Example of focused coding processes



The use of NVivo helped me to organize the data through clustering process. As the above figure shows, all the open codes were displayed in a hierarchy that indicated tentative sub-core categories.

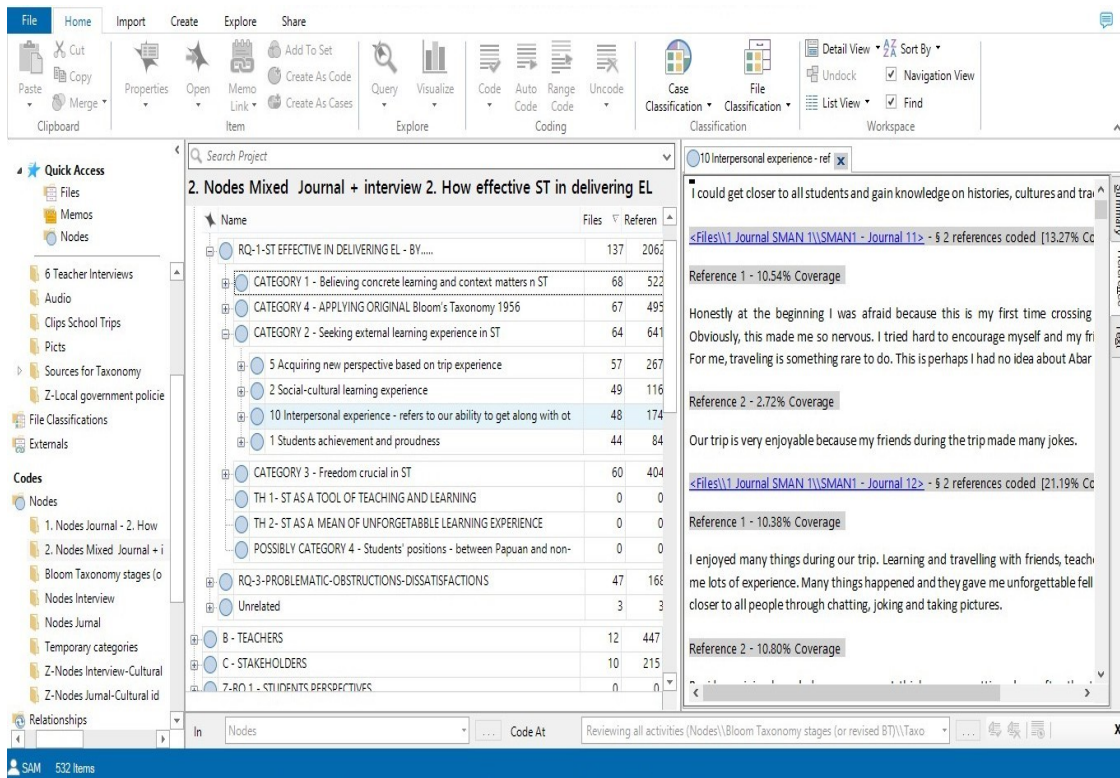
4.7.3. Axial Coding

Axial coding specifies the properties and dimensions of a category, by relating the categories to subcategories and regrouping the data that were fragmented during the initial encoding to bring coherence to the emerging analysis (Crosseti, Goes, & DeBrum, 2016:50). It is ‘a process of relating categories to their subcategories’ (Strauss & Corbin, 2014:123) and aimed to sort, synthesize, and organize large amounts of data and collect it in new ways after the initial coding phase (Creswell, 2009). Although adding axial coding in the analysis process is often considered unnecessary and adds complexity to the final analysis, the researcher assumed it was important because the results of the analysis in the previous stage still needed deeper analysis and integration of categories into more conceptual ideas (see Figure 4.6).

As the previous stage produced mainly the sub-core categories, axial coding specified the properties and the dimensions of each category (Charmaz, 2006). During this phase in the analysis, the researcher combined any sub-core categories related to one another under one

coherent whole category to describe ‘the studied experience more fully’ (Charmaz, 2006:60). During the focused coding previously, the researcher developed five sub-core categories, producing the sense that they were linked to each other from students’ perspectives on how they described the effectiveness of participating in school trips. These were achievement and pride, interpersonal experiences, social-cultural learning experiences and acquiring new perspectives. As the researcher compared and identified that they were all coherent to explain a specific phenomenon and they all indicated a single pattern, the core category was then conceptualized into students’ seeking external learning experiences. Moreover, they were all considered ‘theoretically saturated and centrally relevant’ (LaRossa, 2005:852). This procedure was then applied to all sub-core categories by seeking their respective patterns associated with the phenomenon being studied. Corbin & Strauss (2008) argue that a core category is a focal point to lead to theory as they underlined it ‘has analytic power’ due to its ‘ability to explain or convey ‘theoretically’ what the research is all about’ (p. 104).

Figure 4.6. Example of Axial coding process



4.7.4. Theoretical Coding

Charmaz (2006:63) noted that ‘theoretical coding is a sophisticated level of coding that follows the codes you have selected during focused coding’. Theoretical code determines possible relationships between the categories that have developed in the focused coding phase. As they are integrative and structured by focused codes, the codes will assist in telling an analytical story and pointing it in a theoretical direction (Charmaz, 2006).

To commence theoretical coding in the current study, all analytical components were revisited, reviewed and revised to give insight about emerging categories. The use of memo in NVivo helped to shape the analysis that led to the theoretical framework. It is important also to build the conceptual definition to help the researcher to make links among core categories as they are in the form of a hierarchy. Saldana (2009) suggested that clear definitions should be well constructed and formed through propositional meaning and data samples. As the process went on, several theoretical categories emerged and produced interconnected stories to explain the phenomena in the research questions.

4.7.5. Trustworthiness

According to Hall, Griffiths & McKenna (2013), grounded theory was regarded as a poor cousin by many quantitative purists, pointing to flaws in its rigor, credibility and validity. Such purists consider that assessing participants’ experiences should take a statistical approach rather than observation and narrative. Reflecting on my study, as a novice researcher in grounded theory, trustworthiness was one of the core elements in ensuring the genuineness of qualitative enquiry, relating to credibility, transferability and confirmability.

Credibility refers to ‘how much the data collected accurately reflects the multiple realities of the phenomenon’ (Sikolia, Biro, Mason, & Weiser, 2013:2). To achieve credibility in the study, the researcher established prolonged engagement with participants. In order to reflect the perceived learning experience of students through school trips, many parties were identified associated with this phenomenon: students, tour guides, teachers, academics and staff in local government. Reflexivity through research notes was used to reflect and interpret data obtained in the field. Triangulation was also employed since data gained were varied (journals, interviews, observation, documents). The results of individual interviews were also given to participants to obtain their approval. Moreover, as the audio were all transcribed and translated into Microsoft Word, this phase was cross-checked by a colleague in Jayapura. These processes were in line with what has been suggested in previous literature (see Carcary, 2009; Morrow, 2005).

Morrow (2005) argues that transferability refers to applying a series of findings to other settings, addressing areas of reliability and generalization (Kolb, 2012; Sikolia et al., 2013). This can be in the form of ‘thick description’ by providing the details of research processes and purposive sampling (Bitsch, 2005). In the context of the current study, the structure of the thesis included rich discussion of methodology used. Likewise, the researcher provided narrative descriptions regarding data collection and challenges in the fieldwork to assist other researchers to replicate the approach in their research setting. Meanwhile, purposive sampling (explained above) in transferability refers to selecting units who are knowledgeable and experienced to answer research question related to the phenomena of interest (Creswell, 2003; Palinkas et al., 1968; Patton, 1990).

Finally, confirmability means the data obtained and the interpretations applied are clearly derived from the data in the field and the results can be confirmed by other researchers (Baxter & Eyles, 2007; Tobin & Begley, 2004). To obtain confirmability, the researcher mainly used a reflexive journal. During field research, the researcher took notes on events that can raise questions and require personal reflection. The researcher also developed discussions with other doctoral students who had used coding techniques in NVivo software to ensure confirmability. Supervisors were active in providing helpful hints to enrich data interpretation and eliminate researcher bias in interpreting data.

4.7.6. Co-production of research

It should be clear from this discussion that the results of this study are to a large degree co-produced. The benefits of co-production become important for those involved at the individual and organizational level; and in the context of research, this has the capacity to contribute positively to social transformation and to the types of research carried out at universities (Kagan, 2013). As Beebeejaun et al.(2014:5) argue “an understanding of co-production in research therefore has the following elements: a more equal partnership with communities and practitioners; working in a dynamic relationship to understand issues, create knowledge and then implement findings for transformational social change”. The core idea is the production of knowledge where all sources of knowledge have the same values and contributions and every individual involved who affected by the research has the right to voice their thoughts as a means of achieving research impact that is relevant, useful and useable (Graham et al., 2019). Moreover, shared decision-making is encouraged as the research nature is joint and mutual.

In this current research, co-production is about researcher and local collaborators sharing knowledge, thoughts and ideas including research approaches to address issues of experiential learning and school field trips. This process began in the first period of my fieldwork in 2016 during pre-meeting, lobbying and recruitment of partner schools and multiple stakeholders. Although the barriers such as social interaction often occurred, this slowly disappeared as researcher played a role as a friend, proposing equality of status, looking for the answers to address the issues (see section 4.4.6). For example, a fluid communication interaction in which the researcher and school parties are able to receive and respond to information equally helped to articulate cultural and educational issues. In particular how the trips themselves were designed was collaborative. This interactive approach including shared decision-making of school trips' planning and management. In addition, these collaborative efforts contributed to improve research design and feasible ways to collect the data (Bowen & Martens, 2005) as school parties were familiar with the educational environment, student participants and the topics embedded in school trips. The same methods were used for approaching other stakeholders such as government staffs, museum and local people in Abar village. The collaboration of researcher, a university scholar, and these local collaborators produced knowledges and ideas that contributed in enriching the context and to collectively produce new possibilities to be adopted by local government. As such, the knowledge produced can represent different perspectives, awarding equal meaning, covering the voices of collaborators as well, rather than solely those of the academy (Cave et al., 2012).

4.7.7. Positionality

Further to this acknowledgement of co-production, it is important to reprise my position in relation to the study. It is important to note my position in the research as I adopted a qualitative approach that subjectively captured the phenomena. To some degree I was also a research participant as a result of the dynamic relationship with the educational and cultural issues being investigated. This positionality is mostly reflected in my personal statement at the start of the chapter (see section 4.2) which described my cultural background as a non-Papuan, growing up and living in Papua and at the same time as working as a teacher at secondary level. These stances in the research undeniably influences how the researcher sees the world, make decisions or actions as well shaping the research process and the research interpretation (Jennings, 2011). Indeed, "a researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions"

(Malterud, 2001:483). In addition, Bourke (2014) argued that as the researcher is themselves positioned as the data collection instrument, variables such as beliefs, political stance and cultural background can effectively influence the process of research and the outputs. Thus, my positionality has influenced the research direction in two predominant aspects:

Positionality from a cultural aspect is important. The relationship between researcher and researched has been a recurrent concern in the methodological literature (Greene, 2014; Råheim et al., 2016). A researcher's position is established 'by where one stands in relation to "the other"' (Merriam et al., 2001:411) that lead to consideration of cultural insider and outsider. I consider myself as simultaneously both as cultural outsider and insider. I tend to describe myself as an insider due to my personal experience living, being educated and socializing with Papuans from different tribes for many years in Papua. This helps me to understand the Papuan cultural context and custom and I have a general affinity for the Papuan attributes. I was well accepted by local people when I built contact or made direct observation. I also gain trust easily and may able to conduct my study "in a more sensitive and responsive manner" (Bishop, 1998:148). However, I will also always be outsider due to my non-Papuan cultural background and values derived from a strictly ethnic point of view. Whilst this is a shortcoming, perhaps it helped to neutralize my attachment to the cultural insider values and as a balance to maintain my objectivity.

Positionality from the teaching perspective underlined how this researcher interprets the study in relation to his experience and current position. As a teacher in secondary level in Papua, dealing in teaching and understanding local educational values, contributed to my symbolizing interaction process to all my participants, especially students. My earlier school students have similar age to the students who participated in the school trips and similarly come from multi-ethnic background (Papuan and non-Papuan). These aspects contributed to shaping the researcher's insights from emic (voice) standpoints and later on to understand the social and cultural context. In addition, as they are vulnerable participants and are easily distracted during the trips, my personal experience played its part to actively ensure that their learning experience was well-maintained. My interpretation of the results similarly reflects both an insider and outsider perspective. Through acknowledging this positionality, whilst there are limitations, I would suggest that the findings of this co-produced study are to some extent enhanced by the teacher's perspective.

4.8. Chapter Summary

This chapter has detailed the focus of the study, highlighting the researcher's background and inquiries on the research phenomena on how experiential learning during a school educational trip in an outdoor education setting is perceived and contributes to students' learning. A narrative has been presented on the journey of research process including ups and downs, selecting research venues and the participants' recruitment process and the challenges faced during fieldwork.

Constructivist grounded theory guided the research process, including techniques used for data collection (observation, students' journals and interviews). Moreover, to assist data analysis, the research borrowed a constructivist analysis approach by adopting stages of coding: initial coding, focused coding, axial coding and theoretical coding coupled with reflection memos. NVivo software was used to help organize large amount of data, code and sort the data based on the key factors of analyzing, valuing and interpreting the data. The next chapter presents the findings of first part of constructivist grounded theory analysis, focused on the effectiveness of school trips for experiential learning through students' lens.

CHAPTER FIVE

Study Findings: School Trip on Students' Learning The effectiveness through students' lens

5.1. Introduction

This chapter is the first of three results chapters. To link back to the first research question regarding the effectiveness of school trips in delivering experiential learning, this chapter examines students' opinions while on a school trip and engaged in activities (see Appendix 7). It is also important to note that the trips in the current study were of two types: traditional trips and participatory field trips (Kent et al., 1997). The visit to the first venue (the museum) was more traditional, in the form of 'look and see' teaching in which students are given tours and presentations. A more participatory trip was organized at the second venue by engaging and encouraging students to work autonomously.

Two instruments were used: in-depth interviews and journals. Following the data analysis, four categories emerged to provide an in-depth understanding of how students view school trips. These contribute to acquiring learning by offering different learning settings and highlighting experiential learning elements derived from the trip, supporting Kolb's theory as the 'transformation of experience' (Kolb, 1984:38). These were 1) *believing concrete learning matters in school trip*; the voice with which students underlined the importance of context and linked it to current issues in cultures; 2) *seeking external learning experiences*; the means by which students draw new learning experiences out and note the difference between traditional settings and more interactive learning; 3) *experiencing freedom on a school trip* to make choices for themselves and undertake active learning; and 4) *applying Bloom's taxonomy* in school trip engagement.

5.2. Category one - Believing concrete learning and context matters

The first category is divided into four main sub-categories: abstract concepts related to concrete learning; soft skills (intrapersonal and interpersonal skills); promoting cultural issues; and engaging with the sites (see Table 5.1). 'Believing concrete learning matters' emerged as a category in response to student participants speaking about hands on experience and experiencing the contextual experience. The term "concrete learning" was used to describe the learning gained as a result of direct interaction between participants and the learning environment. As Kolb and Kolb (2005) suggested, experiential learning integrated into school

trips is useful to provide concrete experiences, enriching understanding about the content, ideas and concepts. Sites can also support learning processes by making the subject more interesting (Yeşilbursa & Barton, 2011).

Table 5.1 Category one – Believing concrete learning and context matters

Sub – categories	Examples of open codes	Examples of references coded
Abstract concept of concrete action and learning	Fulfilling curiosity and helping to clarify previous understanding	“[A]lthough I failed in the process of making pottery due to lack of patience and persistence, I was glad to have tried it” (Journal 11, SMAN 1 Jayapura)
	Connecting topics in the class and in the locations	“I guess both are important. Last semester we learned about handmade clay and now we learn about painting this semester. So, it is really helpful to see traditional patterns and painting in the museum” (Participant 10, SMAN 1 Jayapura)
Intrapersonal skills - a mirror reflection within one person (SOFT SKILLS)	Shifting attitude-transformative learning	“[B]efore the trip I feel like don’t really care about culture and feel more interested in music which is happening right now. In fact, after the trip, it looks to me [as if] Papuan cultures are very interesting”. (Participant 2, SMAN 3 Jayapura)
		“I also thought that local people in Abar would not welcome us kindly. However, everything changed when we reached the location. The boat trip was fine, and people welcomed us kindly. I really had new experiences [...] never make a judgment, [be] afraid or think too much” (Journal 11, SMAN 1 Jayapura)
	Adaptability	“The trip took hours to get to Abar village and the process of making crafts [taught me to be] more patient” (Participant 2, SMAN 1 Jayapura)
Promoting actual cultural issues	Cultural degradation	“Perhaps the effect of modernization and globalization [is that students] choose to learn about other culture like Western culture rather than our own culture” (Participant 1, SMAN 1 Jayapura)
	Preservation through reflection	“In addition, as [children] in this era, we are taught to preserve and protect historical and traditional objects, so we can avoid the extinction of history and culture. I also believe this can teach us [about] our roots and not to forget our origins” (Journal 12, SMAN 3 Jayapura)
Engaging with the sites, including amazement or novelty	Immersion in a location i.e. views or atmosphere	“Everything was important. But the statue of Asmat could be the [most important] one. Every time I passed the statue, I was having goosebumps. The tour guide explained that after the war they must kill their enemy and their head will be put on it” (Participant 1, SMAN 3 Jayapura)

	Discover new things other than culture	“Abar village has free Wi-Fi. But it works only for Facebook [laughs]. It is interesting, a village far away from the city center but [that] has that facility” (Participant 15, SMAN 3 Jayapura)
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5.2.1. Abstract concepts to concrete action and learning

Almost all participants in the interview and journal highlighted that a school trip is useful to connect abstract concepts in the curriculum to learning in a more concrete way, which helps to put participants’ knowledge into context. This is in line with what Smith (2002) and Gruenewald (2003) claim, that the world outside should be used to help students see the relevance of what they have learned. School trips give stronger understanding and their knowledge becomes situated in the authentic experiences (Fägerstam & Blom, 2013). Moreover, through physical contact such as practicing or working with objects, experiential learning encourages students to learn particular skills and techniques (Yliverronen & Seitamaa-Hakkarainen, 2016), such as the craft activities in Abar village (see Figure 5.1).

Figure 5.1. Students worked with their hands in *sempe* craft-making



Being there, in the location, means they can experience the real atmosphere/setting. In the museum, for example, one student describes this as “feeling inside the story” during the story-telling about the cultural collections given by the museum guide. It was also evident from participants’ expressions of astonishment when they heard things about the collection’s history that surprised them. Phrases such as *andalan* (cool), *hii* (a feeling of horror), or “wow”

(surprising) were heard during the activities. Moreover, experiencing the process, activities and interactions among them (students, teachers, guides and craft-makers) added value to concrete learning. Our cultural trips, as explained, were designed to integrate three-dimensional traditional crafts (*sempe*), which was related to a topic on the curriculum. This obviously helps the students to engage through trial and error. The following comment illustrates this point:

When I was given the opportunity to make [pottery], I and one of my friends took the courage to make it, but instead we failed three times. Although I failed in the process of making pottery due to lack of patience and persistence, I was glad to have tried it and my curiosity could be paid off. (Journal 8, SMAN 1 Jayapura)

Another student described that, through concrete learning and practice, she learnt about the various techniques. In the interview, she commented:

Both are difficult. The traditional one takes more time because you do everything manually, like to shape the clay into a thick straw using [the] palm [of your] hand and stick[ing] it on[to] the base form of Sempe. [The] modern [method] is the fastest, I guess. ou only need to use a rotated tool to shape it. But still they are difficult. (Participant 8, SMAN 1 Jayapura)

One female student stated that school trips and EL activities gave an opportunity to explore in more detail, compared to learning in a traditional class setting.

Mostly we learn only from book[s] in school, but in [the] museum and Abar we can see it directly and even practice how to make it. Like in Abar village for example, the lesson about Papuan art can be practiced in form of traditional handmade [pottery] using clay. (Participant 7, SMAN 1 Jayapura)

Male students described the benefits of concrete learning provided by school trips and highlight the difference between school trips and a school atmosphere:

It is very different. For example, in Abar, if we want to know the process like the place they get the clay, they can just show us the place and how to dig it. So, we know exactly

the place. The experience is different too. We experience everything directly by ourselves. It is different compared to school. (Participant 5, SMAN 1 Jayapura)

Meanwhile, in the interviews, many students conveyed that knowledge about Papuan cultural objects was limited to only very common cultural objects such as *noken*, *tifa* or *pikons*. School trips combining experiential learning through the activities, observing objects and making crafts contribute to shape abstract ideas into concrete ones. One example of a student participant commenting on this in the journal is as follows:

What I expected from this trip was to learn something new that I didn't get in school, to experience something I had never experienced before, and to see things I had never seen before. (Journal 6, SMAN 1 Jayapura).

Another example derived from a journal can be seen below:

Our teachers taught us about traditional crafts, but we never had a chance to see or practice it. (Journal 16, SMAN 3 Jayapura).

It can be assumed this journal described both the experience of current secondary level and their previous levels (junior and primary level). Moreover, it was obvious in the interviews that more than three-quarters of my participants had no prior school trip experience. For students with no experience of seeing and practice traditional craft, these elements are seen as crucial. The journal label “never had a chance” indicated that learning is usually held in traditional settings and based only on abstract concepts through books, pictures or teachers’ descriptions.

5.2.2. Soft skills and Intrapersonal skills

The other sub-category derived from my coding in concrete experience was soft skills, in which students reflect on their skills in dealing with others (interpersonal skills) and skills in self-regulating (intrapersonal skills) that contribute to self-development. The classroom represents an effective simulation of the real world, but school trips involving experiential learning can shift learning and create more powerful results in an individual. Some of the skills involved are: character transformation; belief transformation; change management; stress management; time management; creative thinking; life goals; self-confidence; emotional awareness; self-control; feasibility; and proactivity (Cottrell & Raadik-Cottrell, 2010; Eshach, 2007). While some skills in interpersonal skills include: communication skills; motivational

skills; leadership skills; negotiation skills; presentation skills; speaking skills; service orientation; empathy; conflict management; teamwork and synergy (Fägerstam, 2014; Rickinson et al., 2004; Xie, 2004).

In one journal for example, a student reflected on character transformation by describing a school trip on which he learnt not to judge or worry, giving him a new perspective on judgment:

I also thought that local people in Abar would not welcome us kindly. However, everything changed when we reached the location. The boat trip was fine, and people welcomed us kindly. I really had new experiences [...]. What I can say about doing the trip is never make a judgment, be afraid or think too much. (Journal 11, SMAN 1 Jayapura).

Another student focused on stress management to tackle challenges during learning activities by highlighting the need to have “more patience” and “trying to relax”. Students crossed the lake using a speedboat, entered a new village they had never seen before, and learnt how to make *sempe*. Inexperienced students were indeed struggling to overcome their stress on the boat trip. Students in the interviews described feeling nervous or afraid, while the others questioned the boat operators’ skills. Others mentioned fear that the villagers might be unfriendly, which was probably caused by a lack of experience in visit traditional villages, the political situation, security issues and the previous museum tour on which they saw images of Papuan tribes that described wars. In addition, as mentioned, they found the craft activities hard. One student in the interview commented that he learned to be “*more patient as well ... the trip took hours to get to Abar and the process of making crafts took train[ing] to be more patience*” (Participant 2, SMAN 1 Jayapura).

There was some evidence that part of experiential learning within school trips was in presenting challenges and giving participants ways to solve them. This was particularly relevant when making pottery. This gave students mixed feelings of satisfaction and the realizations that they were inexperienced and therefore clumsy. Any achievements they have obtained were acknowledged by themselves. One student said, with a smile: “I successfully made my own *sempe*, like the real traditional one, using [my] hands.” Later she added “It is not easy as people think, though I know that my *sempe* was not good enough”. A similar opinion was shared by her friend saying school trips were not only to learn about traditional crafts but also to understand that producing traditional crafts was difficult:

From the museum I could improve my knowledge of cultures, while in Abar after we were able to identify the process or how to make it. We began to realize that it looked easy at first but in reality, after we tried, [we found that] it was difficult. (Participant 15, SMAN 3 Jayapura)

Being in one group gives students more chances to improve the communication skills and leadership skills. Many of them agreed that school trips give them opportunity to communicate more intensively and improve teamwork. For them, it was a good way to know each other through bonding. One student, for example illustrated this in an interview as follows:

Interviewer : *Have you ever participated in a school trip?*

Participant : *That was my first-time experience. I really enjoyed it. I can see teamwork and fraternity among us*

Interviewer : *Like...?*

Participant : *Like ... we help each other and get closer (Participant 4, SMAN 3 Jayapura)*

One student demonstrated a transformation in belief about traditional Papuan handicrafts after engaging in craft-making. She knows this cultural value did not only come from modern tools, but also how the patience and precision of the makers play an important role, and this is why traditional crafts made using these skills have more value. She underlined this after experiencing both methods, using a rotating table and the manual way to make traditional pots.

It makes me appreciate more traditional works and crafts. If you make traditional things using a machine or printing tools, you can have them in a moment. But the real one will take patience and thoroughness. So [it is] worth it if traditional crafts are expensive because of the difficulty. (Participant 13, SMAN 3 Jayapura)

Many students showed good teamwork and synergy while working pottery. Students helped each other with the clay mixing procedures. Teamwork skills in concrete learning setting can also be seen in student comments in interviews. One student explained that some students ran out of water to mix clay, and he shifted his work away from potting to bringing water to help his friends: *“Everyone wanted to try, but no one wanted to help to bring the clay, or rotate the*

table or bring water. So, I help[ed] them” (Participant 16, SMAN 3 Jayapura). Feelings of empathy emerged also from the interviews. Participant 8 from SMAN 3 Jayapura reflected on concrete experience in the field and learned from it. Another student made conversation with craft-makers and in her interview explained how lucky she is compared to local craft-makers in term of education. She learnt that many of the craft-makers have not had a proper education for access and economic reasons, leaving school to help their parents make crafts. This surprised her, and she took it as a reminder to be more grateful for what she had. The student may not have been aware of this issue without the school trip. She explained in interview:

Interviewer : *Do you have any interesting experience, like really impressed you?*

Participant 8 : *I feel sad to know that craft-makers in Abar village, they do not have a proper education. They mostly stopped to get education in junior and secondary level because had no money to pay [for] school. To make a living, they started to make traditional crafts and at the same time helped their parents. I think, through this trip we could understand them better and maybe give help. I mean next time at least we should bring them books or anything useful, so we come not to enjoy only but to help them.*

Interviewer : *Any changes after we returned from the trip? Maybe your attitude, knowledge? Anything?*

Participant 8 : *I think I get new experience and knowledge on cultures. While in Abar, I feel like if I have chance to save books then I will save them. It is good to share used books with them. I also feel grateful for all I have got right now. I still can have an education because my parents raised me with good education. This gratitude spurred me to be more active in learning.*

5.2.3. Promoting cultural issues

The sub-category of promoting cultural issues emerged from many comments derived from both journals and interviews. The most open codes found in the data came from the concepts of preservation and cultural degradation through students’ reflections after they are exposed to concrete situations in both the museum and Abar, based on their understanding that many people seemed to be unaware that Papuan culture is endangered. Phrases such as “big responsibility”, “protection”, “cultural sustainability” and “maintenance challenge” often came

out in the interviews and journals. Many students blamed modernization and globalization, while others said Westernization has been the main cause. One student (Participant 2, SMAN 1 Jayapura) said her friends nowadays are attached to their smartphones and play mobile games or interact on social media rather than pay any concern to these issues. In the next interview, her friend (Participant 3, SMAN 1 Jayapura) noted that modernization had taken the place of culture, not only in Papua but also in other parts of Indonesia.

When it comes to school trips that involve real experiences, direct observations and contact, it leads to greater appreciation and feelings of amazement at what they have seen. One student wrote in their journal that they highly appreciate local villagers saying they have been working hard to preserve their traditional craft and introduce to others through small exhibitions or sales at traditional markets (Journal 16, SMAN 3). Another said the craft-makers are working hard to preserve their livelihood and culture, but they (students) are doing nothing. Therefore, they come to realize concrete solutions are needed and could start with them (Participant 14, SMAN 1 Jayapura). Her friend illustrated a similar concern, noting that students can play their role in preserving Papuan culture, starting from a very small thing such as learning Papuan traditional dances or understanding cultural elements, as she did on the school trip (Participant 13, SMAN 1 Jayapura). She added that, by experiencing it, a sense of love can be cultivated toward the culture of Papua and this is crucial to avoid extinction. For her, it is important for the next generation to know the history of Papua. Another journal from SMAN 1 Jayapura underlined the role of school trips in 'waking up' his/her self-awareness of preservation and coming to realize that s/he could make an effort.

When other people are willing to work to preserve traditional cultures and crafts, I ask myself: why not me? I learn one important thing from this trip: I must preserve Papuan cultures and crafts, which I know are not less beautiful than that of other cultures. (Journal 3, SMAN 1 Jayapura)

In another journal, a student mentioned the extinction of history and culture and noted the importance of root and origins:

In addition, as young generation in this era, we are taught to preserve and protect historical and traditional objects, so we can avoid the extinction of history and culture. I also believe this can teach us our root[s] and not to forget our origins. (Journal 12, SMAN 3 Jayapura)

Other students added that observing and reflecting the value of cultural collections can allow them to Papuan culture and history. Consider, for example, the following quote from a journal:

I believe collections there could give more understanding to this generation about how to appreciate cultures and histories in Papua. This is important to preserve and protect what we have. (Journal 11, SMAN 3 Jayapura)

As one student noted, cultural school trips can change the way people think and stimulate more culturally-responsible behavior. She highlighted the places and presentations should be full of fun activities. As one Papuan female students suggested in the interview,

I feel more challenged to maintain and preserve Papuan cultures. Especially after having tour, seeing collections and practicing traditional potteries. (Participant 10, SMAN 1 Jayapura).

Interestingly, students also linked learning experiences on the cultural trips with preservation and cultural identities. This came out particularly in Papuan and mixed-Papuan students.¹¹ Non-Papuan students (i.e. Javanese, Makassarnese, Moluccas) described their understanding of their own culture and compared it to Papuan culture, although the discussion was rather vague, perhaps because they were mostly born or raised in Papua and were now attached to Papuan life and customs more loosely, rather than seeing it as part of their origin. Several of them commented “all I know [is that] clay potteries originally only came [from] or [were] produced in Java and to find this in Papua really surprised me”. Papuan and mixed-Papuan students had various expressions for concrete things in both locations and reflected them as Papuan. It seemed to them that seeing things there allowed them greater connections to their roots. Almost all Papuan and mixed-Papuan students interviewed seemed to feel encouraged in the museum to find collections related to their tribe. One female Papuan student (Participant 13, SMAN 3 Jayapura) described it excitedly in the interview:

¹¹ Mixed Papuan students have parents who may be ethnic Papuans and non-Papuans (e.g. Javanese, Makassarnese, Batak, Maluku). These students tend to identify themselves more as Papuans.

Interviewer : *Anyway, you are from ... ?*

Participant 13 : *I am from Waikimo tribe*

Interviewer : *Did you find collections from your tribe?*

Participant 13 : *Yes, I did. It was a shield. You can find it near the black statue. It was told that they brought it from Waikimo. Females are forbidden to see it. It can cause infertility according to myth. I felt surprised when I heard that, I then called my father to ask.*

When I asked about her father's answer, she said "*he didn't know it either*". She continued to state it as important to recognize where she is from, or at least to understand the meaning behind her tribe and the collection. A male Papuan student (Participant 1, SMAN 3 Jayapura) held the same opinion and felt that school trips are a good opportunity to explore his own cultural identity. Although he is from one of tribes in Serui district, he never knew about any Serui cultural objects that were exhibited in museum. His friend, a male Papuan student (Participant 16, SMAN 3 Jayapura) from the same district added that perhaps students nowadays come from modern families and they are less concern about their roots. Another student's journal from SMAN 3 Jayapura (Journal 2) was fairly positive about the learning experiences, stating it was really surprising and that they were happy to know their tribe's cultural objects can be found in museum. For this student, school trips provided an opportunity to explore Papuan traditional objects that they did not know before, especially from their tribe from Membramo. Another interesting finding for the researcher was students showed increasing self-confidence in their identity as Papuan after the trip. This is probably due to what has been embedded in their minds about the long-held sentiments of outsiders on Papua, such as primitive cultural values notions that Papuan culture is limited compared to other Indonesians. For example, knowing that they have the same cultural crafts as Java or Sulawesi Island made them aware that Papuan crafts were at least equal with other crafts. One Papuan student echoed this: *the cool thing about the pottery [in Abar] is [that] the makers are the fifteenth generation. It is interesting and suddenly improves my self-confidence as Papuan. We had this kind of pottery as well*" (Participant 14, SMAN 1 Jayapura).

5.2.4. Engaging with the sites

Students' engagement with sites can also be identified in empirical data obtained. Engagement represents their feelings of involvement and immersion due to concrete experiences encountered in the school trips. Site engagement was identified as a subcategory of believing

concrete learning and context matters in school trip and site engagement itself was drawn out to give rise to the context of students' learning and context.

For students, obviously, the trips were described as fun and new. However, both the cultural museum and Abar successfully created feelings of engagement as well. Many students highlighted this, focusing on cultural objects, scenery or acceptance of locals ("so beautiful", "kind") or showing engagement by feeling frightened at some of the cultural collections, or listening to story-telling related to objects by the tour guide ("scared" or "goosebumps"). This was reflected in the interviews:

Some of them welcomed us in the village port. They smiled to us from their house when we were passing them. (Participant 9, SMAN 3 Jayapura).

It was so calm and somehow I felt peaceful. Many of us took pictures while some others chatted and laughed. (Journal 8, SMAN 3 Jayapura)

One journal described the engagement with locals' hospitality and scenery of Abar as follows:

The head of village and the head of tribe welcomed us warmly. I just found out that the head of tribe was also in charge to be the head of craft-makers there. He explained about the village, their life and their traditional crafts. We had lunch in village's pier after having [a] brief explanation. Having lunch in [the] pier was so cool. The view was so beautiful from here. I felt really comfortable. (Journal 14, SMAN 3 Jayapura)

Quotes from interviews and journals above indicate the role of the site to make students feel that they are accepted. Students also said that craft-makers and local children taught them patiently in the workshop, helping them to become immersed in learning acquisition.

Unlike Abar, where the engagement in most cases was gained from the pottery process, local hospitality and scenery, engagement in the cultural museum was in general coming from the collections and tour guides' skill. It should be noted that of the three tour guides, only one (a junior ethnography researcher in Cenderawasih University) had training in visitor presentation. Students preferred the experienced museum guide for interactively presenting collections and listening to his experiences, such as collecting sacred collections in remote villages or having superstitious experiences with cultural collections. However, they felt that the two other presenters were less skilled: one tour guide was approaching retirement, while

the other was inexperienced in presentation. One student (Journal 12, SMAN 3 Jayapura) noted that “one of the museum staff was in charge to be our tour guide; unfortunately, I could say his voice was not clear to us”. Another student added “the guide is too old and will be retired on this November, but thank God panel information were in each collection, so it helps a bit” (participant 13, SMAN 3 Jayapura). In addition, site engagement through museum collections was mentioned in comments, as follows:

Satan clothes. According to the tribe’s belief; it is used to drive out evil spirit. If someone in the village got sick, they will wear that cloth and dance. Suddenly the person will get better. I feel kind of we are in a magical world after hearing that explanation [laugh]. If that is true than that would be cool although the cloths scared me. (Participant 17, SMAN 3 Jayapura)

A male student describing his experience in cultural collections.

Everything was important. But the statue of Asmat could be the one. Every time I passed the statue, I was having goosebumps. The tour guide explained that after the war they must kill their enemy and their head will be put on it. (Participant 10, SMAN 1 Jayapura)

5.3. Category two – Seeking external learning experiences in school trips

This category represents the meaning students ascribed to participating in school trips in finding the learning experience different from what they have previously experienced in traditional classrooms. It is divided into four main subcategories: acquiring new perspective based on trip experience; social-cultural learning experience; interpersonal experiences; and students achievement and pride. Some details of subcategories, including open codes and references coded, are presented in Table 5.2 below.

Table 5.2. Category two – Seeking external learning experience

Sub – categories	Examples of open codes	Examples of references coded (Total references 641)
Acquiring new perspectives based on trip experience	Empathizing and gaining a broader understanding of society	“While in Abar, I feel like if I have chance to save books then I will save it. It is good to share used books with them. I also feel grateful with all I have got right now. I still can have education because my parents raised me with good education. This gratitude spurred

		me to be more active in learning” (Participant 8, SMAN 3 Jayapura)
	Comparing-Learning acquisition	“It is much better to make trip there. Perhaps the atmosphere is the difference. If we make a trip seems like we are learning while traveling. In school we feel like being caged and must do learning activity from 7 am to almost 5 pm. I think if we ask them to visit our school, there will be no difference on learning atmosphere. If we go out, we can have refreshment like relaxed and enjoy the lesson” (Participant 1, SMAN 3 Jayapura)
Social-cultural learning experience	Experiencing local wisdom and hospitality	<p>“I could see they are living in an unpretentious way. I learn a lot about it. Like their bond. It is like they have something precious in their village” (Participant 10, SMAN 1 Jayapura)</p> <p>“<i>Sempe</i> I think. According to museum guide and the head of Abar village, <i>sempe</i> is a tool that can unite all the villagers” (Participant 11, SMAN 1 Jayapura)</p>
	Sharing experience with others i.e. family friends etc.	“My parent, they asked about the activities there. So, I told them about our trip, like learning the culture and trying to practice making traditional handwork of clay. My friends were like “cool”. What they know only common places in Jayapura, so they have never been there before” (Participant 15, SMAN 1 Jayapura)
Interpersonal experience (our ability to get along with others)	Comparing cultural background	<p>Interviewer : What about interaction with your friends?</p> <p>Student : I did it too, mostly joking and sharing experience</p> <p>Interviewer : Interesting, share experience like what?</p> <p>Student : [...] they tell me about what they see in the museum and compare with their culture. (Participant 9, SMAN 1 Jayapura)</p>
	Developing teamwork – collaborative effort	“To get to Abar, we should take boat. I was so scared. I have never used boat in the lake. However, my friends kept calling to get on the boat, so I had no other option. They encouraged me also it helped me to tackle my fear” (Journal 13, SMAN 3 Jayapura)
Students achievement and pride	Experiencing transportation	“We continued the trip to next location Abar village. It took almost one hour I guess. However, I did not feel bored because we had fun in the bus. My friends kept making jokes, so we did not feel that feeling. We stopped first to Yahim village and changed into boat. Crossing the lake was so cool. I enjoyed taking boat honestly. Some of [my] friends were afraid but I was not” (Journal 14, SMAN 1 Jayapura)
	Improving understanding	“From museum I could improve my knowledge on cultures, while in Abar after we were able to identify the process or how to make it. We become to realize that it looked easy at first but in reality, after we tried; it was difficult” (Participant 6, SMAN 3 Jayapura)

5.3.1. Acquiring new perspectives based on trip experiences

The promotion of gaining new perspectives was generally seen by the majority of the students' participants. It represents students' perspective on how school trips have changed their previous understanding not just about social, moral and cultural values, but also their achievements as individuals and a group. In addition, these perspectives affect the way they described new concepts and differences of experiential learning on school trips and learning process in a traditional setting. Cultural and social values were highlighted. This was not surprising since the trips involved designed learning activities and they perceived learning material involving guides in both sites. The tour guide in the museum actively explained each collection and often clarified the meaning of particular objects that have been misinterpreted by public. *Noken* (traditional bag), for example, was not just to carry agricultural goods, but holds cultural meaning, such as acting as a substitute for dowry and is sacred to represent a mother's role in the family. Moreover, it varies in shape and material depending on whether the tribes were coming from coastal or highland areas. Furthermore, *sempe* was made to unite the tribe. The head of tribe will gather all his followers and share staple foods in *sempe* equally. For many students, *noken* is just *noken*, a traditional bag for carrying things without any specific value. Most of them also argued that *sempe* was something new and they thought it is used simply to put staple food in or stew fish from Sentani lake.

In terms of moral values of trips, these were mostly noted in reference to Abar. In interviews, students felt empathy and gratitude for what they have had compared to children and villagers who do not attend school. One student, for example, indicated that she is lucky to have financially support to pursue her education. One way to financially support the family in Abar is to leave school and make *sempe* or become a fisherman. She said:

I also feel grateful with all I have got right now. I still can have education because my parents raised me with good education. This gratitude spurred me to be more active in learning. (Participant 8, SMAN 3 Jayapura)

Comparing the types of learning in which students were experiencing unusual circumstances and something out of the ordinary also appeared during my open coding analysis. Students compared the atmosphere of traditional learning based in a classroom and school trips that involve experiential learning. Additionally, the notion of difference could have a variety of connotations from being different from the normal routine at school to being different from learning in an outdoor setting. When I asked about learning Papuan culture by conducting

cultural school trips, or alternatively inviting tour guides and craft-makers to school, the majority of students preferred school trips. Some students noted that the number of students able to go on a trip is limited and Participant 4, SMAN 1 Jayapura, argued that schools need to bring craftswomen to school, because all students should have the chance to learn about their culture.

From the empirical data, it appears that lack of experience of school trips affected how the students reacted. Traditional learning was described as full of routine, boring and using monotonous teaching techniques. School trips were seen as an option to escape boredom and routine. Students described that they often experience the same resources and teaching styles, starting from primary level. Participant 13 from SMAN 1 Jayapura explained in the interview *“I learn in the same situation and condition from primary school to secondary school. Like study in the classroom all day and use books. Kind of study like this doing a trip and learn at the same time would be cool”*. Participant 12 from SMA N 3 Jayapura noted that school trips offer more interesting and involve direct learning without focusing on written texts. In addition, some others claimed schools put pressure on them to learning and they need more enjoyment and relaxed time while learning:

In classroom, we tend to be quiet [laugh] but in the trip we laugh a lot, practice a lot. We need refreshment also [laugh]. (Participant 7, SMAN 1 Jayapura)

We are not making a travel without doing anything, but we learn as well. At the same time, we also enjoy the travel. Like refreshment outside the classroom. (Participant 9, SMAN 3 Jayapura)

Some of the students also noted that learning styles need to change with the times, and had a more modern preference for interaction as opposed to traditional education:

I think to attract younger people you need to be more creative. We could just modify the traditional music but not the values and its elements of arts and cultures. Other than that, you need to create livelier atmosphere in teaching just like you and teachers did to us. It can attract and motivate students to learn and students do not feel bored. Listen to oral explanations every day from teachers added with calculating formulas and memorizing theories could make students sometimes bored. I think these are the

reasons why students are not interested in learning Papuan arts and cultures. (Participant 9, SMAN 3 Jayapura).

Students in SMAN 3 were more focused on the pressure they were under in terms of length of study at school. Unlike SMAN 1 Jayapura, at which the school day is from 7.15am to 1.45pm, SMAN 3 runs from 7am to 5pm, as they have some boarding students. One student described this as “being in [a] cage” and underlined that bringing outside speakers into school would make no difference to the learning atmosphere, whereas school trips gave them a chance to enjoy learning. In addition, students seemed aware that school learning could not optimally substitute for on-site experiential learning, for many reasons. Research findings suggested that facilities, expertise and cultural supplements were the main reasons. Both the museum and Abar can facilitate learning about cultural objects, including allowing students to practice making *sempe*. Both sites can also support cultural learning with the expertise of the museum guides and local guides in Abar village, including craft-makers. Students recognized that bringing museum cultural objects outside the museum would be risky due to their perishable nature. They also suggested it would be inappropriate to ask Abar village craft-makers to bring their traditional crafts to school since learning on-site would be more meaningful as illustrated in the quote above in 5.2.1 regarding seeing exactly where the clay came from before making the crafts.

Many students indicated that learning Papuan cultures is not only about objects, but people:

We can see and observe in the original place. Meet them and make contact with them. The point is we can experience them and feel the real experience while traveling. (Participant 3, SMAN 3 Jayapura)

The student viewed traditional local people as “other” and different from them, which made the experiential learning within the trips valuable. Interestingly, although the people are also ethnic Papuans, many Papuan students expressed this sense of difference. Other students stressed the social aspects that can be learned on-site:

Make a trip there could help us to learn about them, about how they live or how is life there. We can have many lessons. (Participant 13, SMAN 3 Jayapura)

Interestingly, students were aware that teachers who have been teaching them about Papuan culture in schools have not got expertise in teaching Papuan culture specifically, since they are recruited to teach other subjects.¹² There are no clear formal specific qualifications required by school principals regarding the teachers appointed. Subsequently from my interviews with other schools, the principals often appointed teachers from counseling and civic education backgrounds to teach Papuan culture¹³. This issue is illustrated in the following quote:

In the school we could only see pictures and the explanations could not be given in details. In our school, teachers who teach us Papuan art and cultures are not teachers who specialized in this subject. They are biology and religion teachers. The school has no teacher resources in teaching this subject. (Participant 8, SMAN 3 Jayapura)

Participants asserted that trips gave them new ideas and motivated them to conduct more trips in the future. New ideas came in many forms but mainly related to heritage, protection and cultural awareness, while small numbers tried to relate it to economic purposes. For example, one non-Papuan student realized that Papuan crafts were not as famous as Javanese crafts. She thought that experiential learning played a role in demonstrating to people who have no idea about the crafts that they exist:

I think this of course will be useful. Let's say we will have something like traditional events, and then if there is something that people do not know, we can contribute to explain it. (Participant 4, SMAN 1 Jayapura)

In the students' journals, one student wrote about how the trips that integrated experiential learning had suggested to him that he might run a business related to pottery one day. Another added in interview that she would like to own a craft business once she had improved her skills. This claim seemed to be approved by another student in the interview.

¹² One teacher in SMAN 1 Jayapura graduated from an institute of culture and art based on Java cultures in Java Island. Later on, in the interview, she admitted that she has not got any experience of teaching Papuan cultures, since the cultures are different from what she had learned previously.

¹³ See discussion of teachers' lenses in the next chapter.

In Abar, [I] liked the making of traditional crafts. It can train me how to make it or probably to start doing business in this industry someday. (Participant 6, SMAN 1 Jayapura)

It is useful if we can learn the skill well. We can use it for making money. We just need to learn more skills. (Participant 8, SMAN 3 Jayapura)

Another interesting finding can also be seen when students referred to the trips external experiences helping them to shape their perspective to explore more places, realizing that there are so many things “out there” and travel would help them to gain and expand their understanding. This was beyond sightseeing purposes, such as to visit waterfalls or beaches that they have never visited before. Participant 3 from SMAN 3 commented that she would like to visit a museum that has more collections than the one visited for the trip, and learn not just Papuan cultures, but other things. Other students expressed similar ideas:

I was thinking to go to Asei Village. They are famous with traditional bark painting. I feel curious to know the process and to practice. If I have a chance, I prefer to go there. (Participant 4, SMAN 1 Jayapura)

Perhaps makes a trip to Java Island. [...] I want to know more about cultures in Indonesia, not just in Papua. (Participant 4, SMAN 3 Jayapura)

5.3.2. Social-cultural learning experience

A number of students spoke about social-cultural experience, which brought about learning from a social and experiential perspectives, by explaining how they learn new behaviors, values, and attitudes by observing during school trips. Students mentioned experiencing local wisdom and hospitality; sharing experiences with others; and solving problems.

Making direct contact with sites, people and experiencing the notion of “*obtaining cultural value from the original source*” seemed to be the most discussed in both interviews and journals. Many students viewed these as a new experience of perceiving hospitality and local wisdom. Students described tour guides at both sites as giving them a warm welcome (*the museum guide was kind*”; “*local people in Abar village were so kind to us*” or “*the head of the village kindly welcomed us*”):

[The] museum was our first location. The guide and museum staff kindly welcomed us. They explained many things about the collections. (Journal 10, SMAN 1 Jayapura)

When we reached Abar, the head of tribe from clan Felle welcomed us kindly. He explained a little about the village and villagers. We had lunch before heading to a house to learn the process of making sempe. I was very glad because villagers were very kind to us. They taught us how to make traditional pottery very well. (Journal 1, SMAN 3 Jayapura)

Perhaps almost 180 degrees has changed. I could interact bravely with locals like I have no clumsiness because they are very welcoming and responded well. I think they know the purpose of the trip is for learning that is why young people like us should be given a chance to be involved protecting their culture. (Participant 3, SMAN 1 Jayapura)

For students, this was a truly valuable experience and something they found surprising, particularly in Abar. One student described in interview that previously she felt that they are strangers and would not be accepted. Another student added that he felt afraid due to past descriptions of cruelty among Papuan tribes, perhaps influenced by the museum presentation on ancient cannibalism and war. However, it should also be noted that the sense of anxiety was mostly expressed by non-Papuan students.

[W]hen we met the head of tribe. I was afraid at first. It looks like I got have affected by the story of the head of tribes which is full of bad image. Surprisingly, he was really nice and [a] kind person. (Participant 9, SMAN 1 Jayapura)

Another student highlighted that this social experience taught him to understand villagers' hospitality and changed his previous perceptions of local acceptance.

Yes, honestly I was a little bit scared when I will go to visit people in Abar. They are strangers to me. But after I got there, everything changed. They are just like us; kind and very welcoming to guests. (Participant 11, SMAN 1 Jayapura)

Social-cultural experiences in the form of local wisdom were interpreted well. The trips successfully improved students' understanding of the values considered to be good and right as a result of the interaction between people and their environment. Forms of local wisdom interpreted were varied, such as: values, norms, ethics, beliefs, customs, customary laws, and special rules. For example, they noted the division of tasks allocated to men and women within the tribe. They assumed that men had more responsibility as the main source of food and doing manual labor, while women take care of children or farm. Furthermore, many students admired the bonds between the tribe members, while some others argued about beliefs and norms. Describing what they gained about tribal life from museum presentation, one student commented in the journal (Journal 3, SMAN 1 Jayapura) on the value of friendship (*when one of the tribe's members was attacked or killed, other members will react simultaneously*). Participant 7, SMAN 3 Jayapura) commented in interview that every tribe has specific areas to protect and no other tribe can enter without permission and they respected each other. This fact can minimize clashes among them and maintain peace. Students also saw the value of *sempe* as a tool of "equality", giving "a sense of justice" for all villagers:

[Sempe] is a tool that can unite all the villagers. They use it to put papeda [traditional food] in a big sempe and the head of tribe will share it to villagers equally. Perhaps, it is good to make the bond among them stronger. (Participant 11, SMAN 1 Jayapura)

Seeking external learning experiences prompted students to share the experience in the broader environment. The evidence indicated that, after students returned to their home environment, they are inclined to share their learning experience and enjoyment with their friends and family. When we began the trip, students had already started to actively use smartphones to share stories on Facebook, Twitter and Instagram about our preparations. One male Papuan student from SMAN 3 Jayapura shared many pictures from the museum and Abar during our trip on Instagram and received many curious comments about the sites. Students' friends who did not participate on the trip regretted not taking part and asked about what they have experienced and learned. In more personal settings such as a family environment, several students indicated that their parents showed curiosity about their trips and the sites:

My parents said it was a good activity, so they gave permission to participate. They asked also about what I did during the trip and what kind of activities [were] provided there. (Participant 14, SMAN 3 Jayapura)

My father asked me which places we went to. He is familiar with museum but not Abar. He did not even know the location [laugh]. He was funny because his childhood was spent in Yahim [a village from which we took the boat to Abar]. He said if we have time and God permits us then we [the family] should make a trip there. (Participant 1, SMAN 3 Jayapura)

5.3.3. Interpersonal experiences

Interpersonal experiences include positive outcomes from interactions with others during school trip activities. In previous literature, this is one of the most common findings (Berte & Jones, 2013; Forgan & Jones, 2002; Priest, 1986; Rickinson et al., 2004). Many feelings were coded as a way of socializing; togetherness; developing teamwork; improving intimate bonding; and unity. Moreover, responses that described positive expressions resulted from collaborative efforts that can be found in data. For example, one student described the school trip as follows in the journal:

I was so scared. I have never used boat in the lake. However, my friends kept calling to get on the boat, so I had no other option. They encouraged me also it helped me to tackle my fear. (Journal 13, SMAN 3 Jayapura)

How the school trip influenced collaborative work particularly in experiential learning is shown in the conversation below:

Interviewer : **Did you succeed to make one?**

Student : *I did not make it. I just helped my friends*

Interviewer : **You did not have any interest, perhaps?**

Student : *No, everyone wanted to try, but no one wanted to help to bring the clay, or rotate the table or bring water. So, I help them [laugh]*

Interviewer : **Great. So how does it feel from knowing nothing becomes knowing something?**

Student : *I feel so happy. At least I know new things that I have never known. (Participant 16, SMAN 3 Jayapura)*

Moreover, deeper cultural conversation happened among students during the trip. After participants were exposed to cultural objects, they continued to refer to their own culture during the trip by actively doing comparisons.

Interviewer : *What about interaction with your friends?*

Student : *I did it too, mostly joking and sharing experience*

Interviewer : *Interesting, share experience like what?*

Student : *[...] they tell me about what they see in the museum and compare with their culture (Participant 9, SMAN 1 Jayapura)*

5.3.4. Students' achievement and pride at overcoming challenges

Several students noted that they have achieved something special on the school trip. It seemed that in this subcategory, they put experiencing transportation as what they most valued, followed by achievement in improving their understanding of culture. Experiencing transportation emerged from an unfamiliar learning situation where probably they have spent most time studying in traditional setting in classroom and taking a bus or a boat was a rare opportunity. Although students showed positive experiences of both bus and boat, it seemed to me that they preferred the boat, which was new to many of them. For a few students of SMAN 3 Jayapura, taking the bus was fun because during the trip they took turns telling jokes and listening to music, even occasionally dancing and chatting to their friends, as I observed. This was different with SMAN 1 Jayapura where the bus did not provide music, but students had fun making jokes and chatting amongst themselves (figure 5.2).

It took almost one hour, I guess. However, I did not feel bored because we had fun in the bus. My friends kept making jokes. (Journal 6, SMAN 1 Jayapura)

The distance I think [was] the challenge at the beginning. However, I have told you that I enjoyed it and I don't mind. We had fun during the trip on the bus. All you need is just relaxed and chatted with friends. (Participant 13, SMAN 1 Jayapura)

I can hear many of us talking about the lake's beauty or their fright in taking the boat. It was funny, but I really enjoyed the atmosphere in the bus. (Journal 8, SMAN 3 Jayapura)

Figure 5.2. SMAN 1 Jayapura Students chatted on the bus



It is important to note, as mentioned previously, that the boat trip to Abar was described as a valuable experience was suggested as one of their favorite activities (e.g. Journal 10, SMAN 2 Jayapura). School trips must also involve exploration and adventure. One student commented that taking the boat was *I feel like doing “Bocah Petualang” program in TV¹⁴ seeing hills and villages across Sentani Lake*. More experienced students described the view during the boat trip as a “beautiful” and unforgettable experience, while others found it challenging, but later felt pride at overcoming their fear. One student commented:

We changed the transportation into boat to get to Abar village. There are two ways to get there, by road and by boat. However, the road is not in good condition and it will take more time, so we choose by boat which can only take 8 to 10 minutes. I was scared actually taking boat, but thank God I can handle it. (Participant 8, SMAN 1 Jayapura)

Participants felt that traveling with their friends helped them to overcome their fear, and the atmosphere created on the boat was crucial. Joking and making fun during the boat trip successfully distracted inexperienced participants’ concerns about their fears such as drowning or hitting a big wave (figure 5.3). One student participant from SMAN 3 Jayapura noted in the

¹⁴ ‘Bocah Petualang’ is an Indonesian TV program about kids undertaking outdoor exploration and adventures, involving hunting, fishing and farming.

journal that they were frightened to get on the boat, but their friends encouraged them and helped them to tackle their fear (Journal 13).

In terms of improving understanding about cultural topics, participants emphasized that school trips combine skills and knowledge:

I understand the process and know how to make it [sempe]. Moreover, I know history of cultural collections in Papua (Participant 13, SMAN 1 Jayapura)

Figure 5.3. Some SMAN 3 Jayapura students were having fun on boat trip



Other participants focused on how the trips improved their knowledge and at the same time gave them a degree of pride, realizing Papuan culture can be so rich and attractive:

I know nothing before the trip honestly, so after the trip I know about the collections and Papuan cultures at least. I know the story behind every collection, because what we know mostly noken. (Participant 14, SMAN 3 Jayapura)

After the trip, I realized that Papua is very rich in cultures and they are all attractive. Learning cultures and histories of Papua also improve my pride in the place I live in. (Journal 11, SMAN 1 Jayapura)

5.4. Category three – Freedom on School Trips

This category represents the meaning of students' views of freedom in learning as a core element of a school trip and its importance in learning acquisition. For them, school trips and mobile learning provided more choices and control of things to learn, offering relaxed learning with no pressure and a break from daily routines. They are given the opportunity to actively observe and explore, or even touch cultural objects freely. Some details of the subcategory, including open codes and references coded, are presented in Table 5.3 below.

Table 5.3. Category three – Freedom is crucial on School Trips

Sub-categories	Examples of open codes	Examples of references coded
Providing more choices and control of things to learn	Offering active observation and exploration	“They showed me the traditional way of making <i>sempe</i> . However, I paid more attention to make it in modern way like using a tool that can revolve” (Participant 10, SMAN 1 Jayapura)
Offering relaxed learning – no pressure	Improving enthusiastic	“Some collections displayed like birds of paradise (Cenderawasih), big lizards (soa-soa), Satan clothes for expelling spirits and traditional shields with beautiful carvings. There, we can also find a sculpture of a snake related to a myth of Sentani tribe. I can describe all, but I am afraid this journal would not be enough. For me, the first location, museum was very awesome and unforgettable experience. I could have a chance to learn many things about Papuan cultures, traditions and histories. I hope, this will increase my grade in exam later” (Journal 12, SMAN 3 Jayapura)
Break from the daily routines	Monotonous and full of pressure	“I learn in the same situation and condition from primary school to secondary school. Like study in the classroom all day and use books. Kind of study like this doing a trip and learn at the same time would be cool” (Participant 13, SMAN 1 Jayapura) “In classroom, we tend to be quiet [laugh] but in the trip we laugh a lot, practice a lot. We need refreshment also [laugh]” (Participant 7, SMAN 1 Jayapura)

5.4.1. Providing more choices and control of things to learn

One comment on providing more choices and control was as follows:

The collections vary from tribes in Papua, West Papua and Papua New Guinea. I was attracted to one collection. It was a box where they put skulls and skeletons. They took that collection from a village called Patdua. Every family has their own box to put skulls and skeletons of their family [into]. For me this is interesting. (Journal 2, SMAN 3 Jayapura)

In this case, the school trip to the museum gave many choices for students to learn about, as the museum collections were huge in number and all of them linked with school curriculum in

different ways. Moreover, through my observation, when participants in the museum felt that there was an object more attractive during tour guide presentation or perhaps felt bored with that presentation, they tended to make a small group or individually separate from the group and explore for themselves, by reading the panel information (figure 5.4). Another example of this can be seen in Abar, where a student could choose whom to interact with.

They showed me the traditional way of making sempe. However, I paid more attention to make it in modern way like using a tool that can revolve. (Participant 10, SMAN 3 Jayapura)

Figure 5.4. Some SMAN 3 students slowly started make small groups



From the perspective of participants in the current study, school trips are associated with a novel atmosphere and setting. Unlike learning in traditional settings such as classrooms, participants argued that school trips have given a new dimension of learning. Many of them highlighted the difference between school and school trips:

In school, we mostly read the material and teachers explain. But in the museum, we could see the material and the source is credible. Also, the situation is different; more fun and we experience many things during the trip like speedboat and practice [making] sempe. (Participant 8, SMAN 1 Jayapura)

It would not feel the same. In school you cannot experience the atmosphere, the details. In the location, you experience everything. You only need to explore because they prepare everything and know and experience better about the material. (Participant 10, SMAN 3 Jayapura)

Another interesting open code emerging from analysis, revealing student-centered decision-making. Participants were given freedom to decide what they should do and learn:

Interviewer : *You said before you learn new things? Is that so interesting?*

Student : *The tools ... [...] I don't know what they [are] called. The modern one used to rotate clay material which is then shaped it into the form we want. I have never seen it [laugh]. It was good because I can practice shaping handwork*

Interviewer : *What about the traditional one?*

Student : *[...] it takes time to master the skill. I just looked for [a few] seconds and moved to modern one. I think it is difficult. Some of us tried to practice that way. They rolled the clay like 20-30 cm stick and attach it in a circular shape to round clay as its container lay. It seems easy, but it is not as much as it looks (Participant 12, SMAN 1 Jayapura)*

5.4. 2. Relaxed learning

Most participants asserted that enthusiasm, enjoyment, fun and refreshment were important aspects of a school trip and fundamental for supporting experiential learning. As one SMAN 1 Jayapura student wrote, “*I think learning outside is good and I hope we will make another trip soon to other places to learn something again*” (Journal 18). Another student noted,

In the bus, I can't wait to get to Abar village. I just wanted that time could run quickly so we get there earlier. I think my friends also can't wait to get there. During the trip, I thought that we must be having fun there. (Journal 7, SMAN 3 Jayapura)

Other participants conveyed their enthusiasm for school trips in the interview as follows:

I feel so amazed, little bit scared but happy. It is good to get new things. This [school trips] will be useful. To get to know the history of the tribes' collection and to share what I have [learnt with] others will be good. (Participant 2, SMAN 1 Jayapura)

Asmat tribe's culture particularly, their ancient carving using mangrove. It is amazing they create a long carving and it can stand well. Abar is also interesting especially when we are shown how to create sempe. It is very difficult to make it. I tried many times, but it didn't work. (Participant 12, SMAN 3 Jayapura)

For a few participants, school trips were described as a break in the school routine, offering a sense of refreshment. These participants seemed to think schools could only offer conservative learning, while school trips were described as more dynamic and engaging:

School needs to make like this trip again. It's good for refreshing. Learning while doing a trip is very fun. (Participant 14, SMAN 1 Jayapura)

I mean we are not making a travel without doing anything, but we learn as well. At the same time, we also enjoy the travel. Like refreshment outside the classroom. (Participant 15, SMAN 1 Jayapura)

One participant suggested that inclusive, informal language improved understanding and create a relaxed learning environment, compared to the formal instruction of school.

It was good. He explained using daily language, so it is more informal language so easy to understand. He was also nice, so we were happy to follow the guide. (Participant 8, SMAN 3 Jayapura)

5.4. 3. Break from daily routine

In this sub-category, participants felt school trips gave them more space and a different atmosphere than traditional teaching, which they have experienced for the last nine years.¹⁵ The students seemed to value outdoor learning as a break from the school routine. For example, one female student expressed her frustration at the monotonous learning environment:

I learn in the same situation and condition from primary school to secondary school. Like study in the classroom all day and use books. Kind of study like this doing a trip and learn at the same time would be cool. (Participant 13, SMAN 1 Jayapura)

[Here] we feel like practice a lot. In school we have many talks and theories. (Participant 14, SMAN 1 Jayapura)

Although this comment came from a student without past experience of school trips, it can be assumed that most schools in Jayapura are still attached to indoor learning. Another student added that a school trip can help them to escape from the pressure of the dense learning schedule in school, which they found dull. School trips allowed them to learn and have new experiences. As one student claimed in the interview:

As you know that our school applies full day school; so, we learn from early in the morning to 5 pm. It makes us get bored easily. Through this activity like school trip, could help us feel relaxed and not tense while studying. It offers more interesting technique and direct learning without focusing on written text. (Participant 14, SMAN 3 Jayapura)

Another student compared school and school trips, stating that learning something new in another place than school would be more interesting:

Also, the situation is different; more fun and experience many things during the trip like [taking the] speedboat and [learning to] practice [making] sempe (Participant 1, SMAN 1 Jayapura)

¹⁵ In Indonesia's educational system, education is divided into elementary (6 years); junior level or junior high school (3 years) and senior level or high school (3 years).

For many participants, the enjoyment of a school trip is important without reducing the learning objectives (see Figure 5.5).

*We can learn and laugh a lot. The enjoyment is different compared to school.
(Participant 5, SMAN 1 Jayapura)*

Figure 5.5. Students shared enjoyment while practicing crafts-making



Several participants noted that school trips are able to break schools' daily routines from traditional teaching, highlighting how much more time they had outside school: unlike learning in a classroom where participants spend 1.5 to 3 hours on a specific lesson, the school trips might spend a full day. Some students concluded that learning in schools can be limited in terms of learning resources. As mentioned regarding the absence of specialized cultural teachers, museum tour guides and local guides in Abar were used as additional resources.

5.5. Category four – Applying Bloom's Taxonomy

As previous literature pointed out, the cognitive domains in Bloom taxonomy were in the form of a hierarchy from simple to complex (Anderson & Krathwohl, 2001; Karásková, 2014; Larkin & Burton, 2008; Yildirim & Baur, 2016). In general, if the researcher referred to

Bloom's cognitive aspects, responses from both interviews and journals indicated that in the early levels of cognitive acquisition, students described knowledge and comprehension through embedded learning activities. However, although only a small number of expressions decreased respectively in the following levels (analysis, synthesis and evaluation), the last level (evaluation) was found to be the lowest indicated by students. In many cases, at the highest levels of Bloom's taxonomy, students described a very common thing they gained through the school trips but less to represent the meaning of evaluation aspects through learning experience (see table 5.4). These findings will be expanded to the application of Kolb's theory of experiential learning in the discussion chapter (chapter 8).

Table 5.4. Category four – Applying Bloom's Taxonomy

Sub-categories	Examples of open codes	Examples of references coded
Knowledge	Recalling ST activities & information	Skulls which are one of the precious collections were also presented well. I was so amazed with all collections there. Their civilization at that time was quite good. It can be seen through their tools used. (Journal 13, SMAN 1 Jayapura)
Comprehension	Reviewing all activities	There are many things I have never seen before. For example, a traditional cloth made by the skin of Kangaroo (Journal 11, SMAN 3 Jayapura)
Application	Applying the strategy	I practiced twice before I made it. On my first trial, I put too much water on my clay. The second trial, I could at least shape it into Sempe form (Participant 14, SMAN 3 Jayapura)
Analysis	Calculating weaknesses	My crafts failed every time I tried to shape it. It looked that I put too much water, so it was hard to shape it. (Journal 14, SMAN 1 Jayapura)
Synthesis	Constructing preservation concepts	Our trip was good because it gave me the motivation to learn the traditional crafts of my own culture, and to preserve them as well (Journal 3, SMAN 1 Jayapura)
Evaluation	Justifying school trips values	Students need to go to a place like Abar and Museum of Cenderawasih University. There you can have lots of experience on cultures, histories and many things. There we can see a traditional craft by villagers made by clay. Also, lots of stories of tribes in Papua

5.5.1 Knowledge

Knowledge, based on how students remembered presented materials as the lowest level, was most common in the empirical data. The majority of students described and remembered all relevant knowledge acquired on the trips, including facts, concepts and information. In the case of knowledge, students seemed to represent what has been clarified as recognizing and recalling in a cognitive process (Mayer, 2002). Recognizing or identifying involves locating

knowledge in long-term memory that is consistent with presented material, while recalling or retrieving involves retrieving relevant knowledge from long-term memory (p.228):

This place in fact is interesting and a bit frightening to me. Interesting because some collections were used for strange purpose. For example, skulls of one family called Ndambirkus, usually used by a family member of a Papuan tribe to be a pillow to sleep. (Journal 9, SMAN 3 Jayapura)

Another student described a specific collection that she admired in the museum as follows:

It's a sculpture called (Mbis). The one attached to the pillar. Yes, that is the one. It is interesting and cool. Interesting they can sculpt the wood in detail. The patterns are cool and have meaning. The guide told us they need lots of people to bring the sculpture in because of the weight. (Participant 12, SMAN 1 Jayapura)

Some students commented on the activities by recalling information and learning activities.

I found out when first time the museum was built and its history. Also, I could understand many customs and histories of tribes in Papua. We are able to understand the process of making traditional pottery in Abar as well. (Journal 10, SMAN 3 Jayapura)

Students were able to relate the materials they learned to previous understanding and also name all the collections. For example, one student wrote (Journal 2, SMAN 1 Jayapura) that Abar was interesting because previously they only knew about pottery made in Java, linking previous understanding to what they found on site. Another interesting finding was a student describing all the objects they found in the journal and claimed that they could name all the objects if asked to :

Some collections displayed like birds of paradise (Cenderawasih), big lizards (soa-soa), Satan clothes for expelling spirits and traditional shields with beautiful carvings. There, we can also find a sculpture of a snake related to a myth of Sentani tribe. I can describe them all in details, but I am afraid this journal would not be enough. (Journal 12, SMAN 3 Jayapura)

Moreover, some open codes coded were varied, representing the category of knowledge (remembering) such as reproducing statements, memorizing details about location and labelling crafts.

5.5.2 Comprehension

This is the ability of student participants to understand the context of materials presented and construct meaning. It expanded from how they explained the process of making traditional crafts, understand the objects and activities they participated, identifying uniqueness and difficulties, translating knowledge into new context and many more. One student described how to make traditional crafts and shifting to modern tools:

They started to explain and demonstrate to make the crafts in traditional way and modern way. I focused to traditional tools. However, it looked difficult to use it. I decided to make ashtray using modern tools like printing tools. (Journal 13, SMAN 1 Jayapura)

Another student in the interview indicated comprehension through cultural collections presented at the museum, showing that the student was able to connect to the presentation, although initially they thought it was not attractive. The student later constructed meaning of the collections:

I think the traditional statue in museum [and] the story behind the statue is so interesting. Like the folktale of the statues. At first, I had no attention to it but when I heard the presentation, I feel like the story was good, so I started to pay attention. War clothes are also good. They do not use it anymore. It is like armor to protect body from arrows. (Participant 16, SMAN 1 Jayapura)

Meanwhile, another student went further in the interview to describe the cultural collection he encountered and link it to a tribe's belief. His ability to interpret the collection demonstrated that meanings obtained were well constructed:

There is a statue that worshiped by a tribe. It looks too extreme for me. That thing is very different with other collections. For me, that was the only interesting statue in the

museum. The statue looks like an old lady from Skouw district. It represents the beliefs of people like... she was their God. (Participant 5, SMAN 3 Jayapura)

Some students summed the trips up by reviewing their experiential learning activities and at the same time describing the practice process in detail. One student in the interview explained about activities in Abar village when they were given opportunities to practice two ways of making traditional crafts. She explained it as follows:

Regarding how to make the crafts, she told us about how long it will take to make sempe. She showed us two ways to make it. But we asked her to focus on the modern one [smile]. She showed us the traditional way. But it looked to us will take time to finish. We tried many times, but we failed often. So, we focused on printing tool while the others focused on rotating table. (Participant 15, SMAN 1 Jayapura)

5.5.3 Application

Application was perceived by students in various aspects of understanding in both venues. Application refers to how procedures are engaged in to perform work and solve problems. According to Mayer (2002), the category consists of two cognitive process, executing or carrying out (when the task is an exercise) and implementing or using (when the task is a problem). The majority of students applied the level when they were in Abar while observing and practicing making traditional pottery. For example, one student explained in his journal:.

When I was given the opportunity to make [pottery], I and one of my friends took the courage to make it, but instead we always failed three times. (Journal 1, SMAN 1 Jayapura)

Another student in the interview illustrated how they applied certain strategies to create traditional pottery:

I practiced twice before I made it. On my first trial, I put too much water on my clay. The second trial, I could at least shape it into sempe form. (Participant 7, SMAN 3 Jayapura)

Although in the further conversation the student claimed the pottery she shaped was not good, the last sentence can indicate that she possessed the ability to absorb the ideas and concepts presented to her and use them to solve her problem in shaping the clay. As Mayer (2002) points out, application in Bloom's taxonomy must not only focus on procedures, but also the cognitive process through conceptual understanding and applying it.

Students mentioned that being exposed to cultural collections in the museum made them reflect on issues related to Papua.

I feel more challenged to maintain and preserve Papuan cultures. Especially after having tour and seeing collections. I am Papuan, so I have a responsibility to preserve my cultures. (Participant 13, SMAN 3 Jayapura)

The development of understanding of the preservation concept through the museum visit was evidence that students were applying what they had learned at a broader level. Moreover, this can also be interpreted as students using abstract ideas in a new concrete situation by applying knowledge acquired in day-to-day life.

5.5.4 Analysis

The level of analyzing is considered to involve strong understanding of material learned. Students showed an ability to break down all information gained into specific contexts and were able to relate one to another to analyze the problem encountered, which requires in-depth thinking (Birlik, 2015; Forehand, 2010; Truschel, 1993). In the current study, for example, students demonstrated many applications of analyzing information gained. They can calculate weaknesses, examine the process, contrasting the traditional way and modern way of making pottery or the materials presented at the museum and Abar, and analyze obstructions while learning about the lives of traditional tribes, as well as thinking about the successfulness of school trips.

Students attempted to identify the problems as to why the traditional pottery failed to shape as they wanted. One student suggests in their journal that '*I think this because I lacked focus*' (Journal 12, SMAN 1 Jayapura), which may have resulted from many factors. Apart from barriers mentioned in Abar by students such as a small workshop that cannot accommodate students and craft makers at the same time and the atmosphere, which was very informal and thus encouraged students to play around, students seemed to indicate that the process of mixing water and clay was important, and if they did not pay attention to that element, they learnt that

they needed more training, skill and patience. Identifying the same weakness, another Papuan student from SMAN 1 Jayapura pointed out in interview that “[i]t takes concentration, thoroughness and patience...” while he was explaining the failure he faced in pottery making.

In addition, students indicated an ability to contrast the making process of both traditional and modern techniques:

Both are difficult. The traditional one takes more time because you do everything manually, like to shape the clay into a thick straw using palm hand and stick it on the base form of [the] sempe. Modern one is the fastest, I guess. You only need to use a rotated tool to shape it. But still they are difficult. (Participant 11, SMAN 1 Jayapura)

One student analysed the process and difficulties she encountered and linked it to the cultural and economic value attached to the pottery:

It makes me appreciate more traditional works and crafts. If you make traditional things using machine or printing tools, you can have them in a moment. But the real one will take patience and thoroughness. So [it is] worth it if traditional crafts are expensive because of the difficulty. (Participant 6, SMAN 3 Jayapura)

Another student processed the information about cultural collections in the museum and analysed the tribes’ life:

For people who live in the jungle, I think they still hold traditions. Like the way they live, in their traditional houses, or the way they find food and process the food. Perhaps, cannibalism is still existing too. (Participant 12, SMAN 1 Jayapura)

5.5.5 Synthesize

The level of synthesis explains how learners can draw theories and conclusion based on facts obtained during the learning process. It is an ‘ability to put parts together to form a new whole’ (Granello, 2001:297). In the current study, for example, students were able to draw ideas and concepts and outline learning outcomes by producing a product. Although it should be underlined that the number of students who had the ability to do this was small as it demanded a complex and integrated learning process, some students were good at constructing many forms of expressions. Such expressions indicated in the empirical data were preservation,

spreading cultural value and awareness, contextual learning encouragement and the benefits of school trips.

Participant 5 (SMAN 3 Jayapura) described the experience of the trip by conceptualizing the preservation concept. According to the student, activities embedded in school trips helped to construct the issue of Papuan cultural preservation as they become more aware of the values of and the threats to Papuan cultures: *“I hope we could preserve Papuan tradition. My point is Papuan cultures should not be lost”*. Meanwhile, another student added that the learning will be useful for students due to their role in spreading what they have gained about Papuan cultural values to a broader community later:

I do not know the situation there before and about the cultural collections in Papua displayed there. After the visit, I become aware that Papua has many interesting cultural stuffs that perhaps many do not even know about it. At that moment I was thinking that it is good if others know about it. (Participant 3, SMAN 1 Jayapura)

Another student responded positively on locals' values and continued to synthesize his experience as follows

I learn from their attitude, sense of family among them was the best. Thank you Abar village for giving me a precious lesson about life, (Journal 12, SMAN 3 Jayapura)

Interestingly, some students also drew out the concept of how school trips played a role in providing essential elements in cultural learning acquisition and enrich their hands-on experience in the cultural setting.

We were taught in the school about Papuan art and culture and local content, but I think it is more like reading material and picture presentation so... the trip was good to help me understand better. In addition, I usually pass the museum, but I have no idea what is inside, so this trip helps me a lot. (Participant 10, SMAN 1 Jayapura)

5.5.6 Evaluation

This level is considered the highest level in the cognitive domain that encompass all other levels. Throughout the process of school trips, students demonstrated evaluation through making judgement of ideas for a given specific purpose. As Mayer (2002) noted, there are three

criteria used by a student: quality, efficiency and consistency. This can be in the form of quantitative or qualitative standard. In addition, Granello (2000:35) noted that learning objectives at this level include ‘judging the logical consistency of written material, judging the adequacy with which conclusions are supported by data and judging one's own performance using internal or external criteria’.

Although the numbers were low, students clearly judged all learning activities in various forms. Through the coding process for example, many students tended to make many repetitions from level one to four (knowledge to analysis). One student wrote in their journal, stressing an appreciation of cultural values in Papua, which the student indicated they gained an understanding of through observing traditional pottery and finding it difficult to produce a piece of *sempa*:

After the trip, I realized that Papua is very rich in cultures and they are all attractive. Learning [about the] cultures and histories of Papua also improve my pride in the place I live in. I also learn that all professions in life should be appreciated like craft makers in Abar. It is so difficult to make traditional craft like sempe. Indeed, using modern tools are quite simple but still we need to practice a lot as well. (Journal 11, SMAN 1 Jayapura)

Participant 1 (SMAN 3 Jayapura) underlined the contradiction of what she experienced during school trips and what she found in society. Encounters with various Papuan cultures found in both venues suggested to her that cultural objects in the museum are so old and full of values, but many people have no interest to visit. The making of *sempe* is dominated by women and she said, “*It looks to me [as if] young people have less interest in Papuan cultures*”.

A few students indicated that they would like to spend more time in venues and time should be managed properly to gain the optimum learning experience. For example, one student from SMAN 3 Jayapura remarked (Journal 8) that due to limited time provided to practice crafts making, the results were less satisfying: “*I think I just don't feel satisfied with our time spent in Abar because it should be longer*”. Meanwhile, her friend indicated similar concern pointing proper time allocation and suggested “*all venues have lots of thing to be learned*” (Participant 10, SMAN 1 Jayapura).

One student wrote that the trips made him question his role to preserve the cultures and this seemed to indicate the student judges himself:

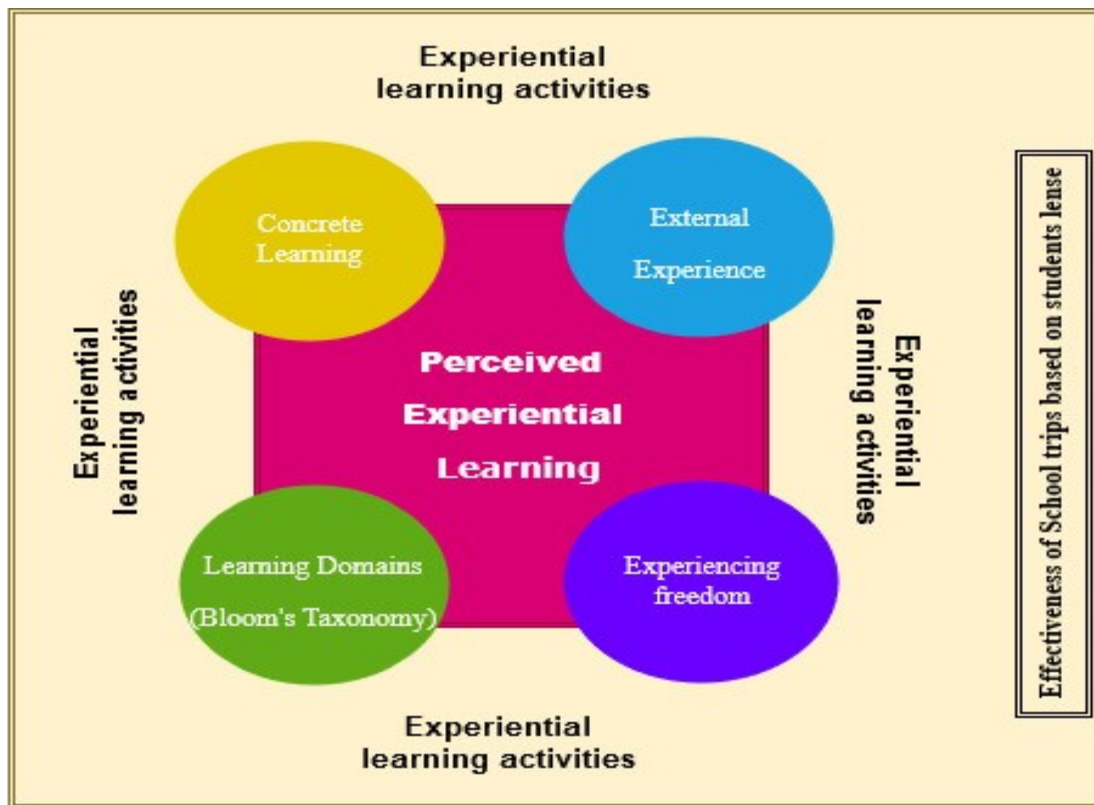
When other people are willing to work to preserve traditional cultures and crafts, I ask myself: why not me? I learn one important thing from this trip: I must preserve Papuan cultures and crafts, which I know are not less beautiful than that of other cultures. (Journal 3, SMAN 1 Jayapura)

One student from SMAN 1 Jayapura highlighted the importance of school trips by indicating in the journal (Journal 8) that learning about cultures outdoor was full of enjoyment and he/she learned many things from both venues. The student summed up as follows: ‘*What I love from the trip is I got a new experience in learning and it was fun and to conclude, I enjoyed our trip very much as I learned many things from every place we visited*’.

5.6. Chapter Summary

This chapter outlined the effectiveness of school trips with integrated experiential learning from secondary students’ lenses coming from two schools to two cultural venues. It provided students’ voices derived from two sources (students’ journals and interviews). Applying constructivist grounded theory, several categories emerged as a result of exposing students to cultural learning activities and experiencing the travel process. It was revealed that, from the students’ point of view, school trips were described as; providing concrete learning and linked the context of lessons together; accommodating an external learning experience; the freedom to explore and active learning; and indicate cognitive domain acquisition through Bloom’s taxonomy (figure 5.6). The next chapter will present the findings of two other groups (teachers and stakeholders) and how they described school trips’ contribution to learning.

Figure 5.6. Illustration of findings of effectiveness of School trips based on students' lens



CHAPTER SIX

Study Findings: School Trips as a means to Integrate Experiential Learning: Teachers' and Multiple Stakeholders' Perspectives

6.1. Introduction

This chapter presents the findings relating to school trips' contribution to experiential learning from teachers' and multiple stakeholders' points of view. The findings are gained through interviewing multiple stakeholders' that had a good understanding of a range of relevant issues, from practical issues to school trips policies. This later expanded to academics in local institutions who had experience of outdoor teaching; and in their own workshop organizing a cultural exhibition to engage students. In term of practical issues, for example, the researcher interviewed experienced teachers involved in school trips, tour guides in museums and local guides (including craft-makers and the head of the village) in Abar.

In addition, to capture more perspectives, local government staff were included to focus on programs and policies to engage in outdoor school trips and experiential learning. This includes departments such as the education department and culture and tourism department at the municipal level. This was further extended to the preservation center of cultural values in Papua, a regional technical implementation unit under the ministry of education and culture, which is experienced with annual edu-cultural tourism programs in the form of school excursions. Consequently, the findings of positive aspects in experiential learning in a school trip context are presented to reveal benefits gained by participants (students); organizers (teachers and educational staff), policy-makers (government official staff) and experts (academics).

From the data analysis, the study found five categories that emerged from both teachers and stakeholders. For teachers, these were developing capacities in teaching and learning agenda; *enriching classroom learning*; *escaping boredom*; cross-curricular opportunities; and students learning about environment values. For stakeholders, these were shaping cultural values and identity; affecting cultural sites in positive ways; enthusiasm; Curriculum 2013 (K-13) needs; and bridging educational activities to tourism objectives. Categories resulting from interviews provide an in-depth understanding of how teachers and stakeholders articulated their understanding of school trips and experiential learning in the secondary school curriculum.

6.2. Capturing Teachers' Points of View - School Trips as a means to Integrate Experiential Learning

Currently school trips for secondary schools in Papua province are not common. As a result, teachers mostly expressed their opinions based on past experiences. In some cases, questions were answered “I could not remember”; “I am not sure” or “it was long time ago”. However, as described in the data methodology chapter, teacher participants were selected based on their experience of organizing and escorting students on previous school trips, along with the recommendation of headteachers and colleagues. This includes the four teachers directly involved in my school trips (two teachers from each school, SMAN 1 Jayapura and SMAN 3 Jayapura).

As explained in the previous chapter, coding structures and hierarchies were explored using NVivo Pro 11 version software. As a result, the findings here are presented sequentially by highlighting each of the main categories that emerged, followed by extending the concept to a deeper interpretation of subcategories to better understand the research questions.

6.2.1 Category one – Developing capacities in teaching and learning

The first category represents how school trips can help both teachers and students to gain more capacities in teaching and learning as well as to broaden their perspective in positioning school trips as integral part of the learning process. Some details of the subcategory, including open codes and references coded, are presented in Table 6.1. below:

Table 6.1. Category one – Developing capacities in teaching and learning agenda

Sub-categories	Examples of Open codes	References Coded
Teachers	Playing a big role in a trip's plan	“They were all nice. No difficult things were faced to organize them. They respect us as their teachers. The important thing is we need to have a clear program and decide time allocations. Teachers play a big role to guide them, so they stick to the trip plan” (Teacher participant 10)
	Covering teachers' weaknesses	“The school made a trip to Sentani waterfall. We asked a Mountaineering club to guide us. Before we made objectives of the trip. So at least we learn something in the location. There, I remember, students learned about butterflies” (Teacher participant 6)
Students	Actively learning	“Communicatively they can improve well, they can also be more expressive, like expressing their ideas, [they] love to discuss issues around them. For example, they actively asked questions of the museum guides and craft-makers and [were] more explorative” (Teacher participant 12)

	Developing personal growth	“They become more appreciative of things, like... Papuan cultures and, histories. We visited some places so maybe there is feeling of awareness after having explanations from guides there and... I think because they also practiced as a tour guide, so they have to know about the places and in those circumstances, the sense of awareness or belonging will appear automatically” (Teacher participant 8)
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From the data analysis, developing capacities in the teaching and learning agenda was viewed by the majority of teachers as a professional and teaching commitment. Interestingly, this includes their multiple roles in positioning school trips as a challenge to improve their responsibility to organize educational activities as well as to generate other value on the trip. Many of them indicated a lack of experience in organizing school trips, as not all schools and local government have guidelines for school trips. School trips were organized from scratch. Teacher (participant 10) commented: *“There are no things like that, as far as I remember. We just try to design everything by our own if we want to do it”*. The same idea was implied by her colleague (Teacher participant 7), saying: *“we learn and try to find out everything like how to organize and integrate curriculum in the trip by ourselves”*. Teachers claimed that they play a big role in school trip planning, including educational activities, time allocation, and building contact prior school trip. In one interview, one female teacher implied this as follows:

There were no difficult things we have faced to organize it. The important thing is we need to have clear program and decide time allocations. Teachers play big role to guide them so they [students] need only stick to the trips’ plan. (Teacher participant 12)

In addition, developing capacities in the teaching and learning agenda on a school trip is also associated with covering teachers’ weaknesses in delivering learning materials, due to being able to access additional external expertise. In this sense, schools are limited in what they can provide in terms of teaching expertise on local content and Papuan cultures or presenting real-world settings, including contextual cultural objects. As previously described, teachers appointed to teach local content and Papuan cultures and arts rarely have a relevant educational background. They are mostly qualified as counseling, religion, citizenship or biology teachers (discussed further in the next chapter). Experienced teacher participants suggested that the trips have improved their knowledge on topics taught in class. Participant 12 said, *“Obviously they [educational tour guides] know more than us and we can learn from them”*. In addition, concrete objects could not be provided by schools. The evidence illustrated that teachers have

a lack of confidence in delivering these topics and integrated experiential learning in the educational school trips seemed to help them to overcome this.

In addition, school trips can be adopted to enhance students' and teachers' understanding through expert guidance and learning from on site. These elements bring new dimensions for teachers in the teaching-learning processes compared to traditional techniques. A male teacher participant who has been teaching Papuan local content, experienced in organizing school trips and working as a volunteer in Hirosi,¹⁶ suggested the following:

Learning outside brings [a] different dimension. School trips for example can help students and teachers to learn directly from the sources. In term of Hirosi, we have the woods, craft-makers and experts to explain noken. You can experience [a] different atmosphere through school trips. (Teacher participant 1)

One teacher participant who has been teaching students about textiles and Papuan crafts and was responsible for taking students of vocational schools on school trips commented that *"It is important to get hands-on examples from first source, considering not everything given by schools is relevant to those in the field"* (Teacher participant 2).

Developing capacities in the teaching and learning agenda from the teachers' perspective cannot be separated from the ability to do or to understand other skills embedded within school trips. Organizing school trips for many trains them to organize students, improve time management and solve problems during the trip. Some of them consider their role to be as an escort teacher, facilitator and sometimes presenter if needed, as illustrated below:

I learned many things. For example, new experience in a new place, organize students with different characters. (Teacher participant 12)

[B]ecause of the weather [...] the rain comes suddenly. We change the location into [an]other place. (Teacher participant 6)

The teacher participants spotted that school trips integrating experiential learning not only stimulate students to actively learn and communicate, but also affected personal growth. For

¹⁶ Hirosi is a tourism destination located at the foot of Cyclop mountain located in Sentani-Jayapura,; specialized for both school excursions and public. It combines attractions such as *ecotourism*, *cultural tourism* and *natural* resource conservation.

example, students often are seen to have close interactions and help each other when they face difficulties during school trips. One female teacher who was involved in our trips said that the trips could improve bonds among students, both cultural and social. As the Science and Technology Committee (2011) reported, the social context of school trips is the key element of a better learning environment. This context helps to build the bonds between students and teachers (see figure 6.1). Participant 12 commented on this, based on her previous experiences of school trips:

[The] communication among them was so intensive. During the trip, they were divided into several groups. In the group, they were active to discuss and sometimes even shared [a] laugh with me. After the trip, they also discussed with other groups about making and presenting the report. (Teacher participant 12)

Figure 6.1. Students and a teacher took photo together after museum tour



Some teachers suggested that students may feel closer after a trip because of the informality:

[T]hey are getting close to each other. Perhaps they are given the same topic, presented by the same person; get the idea from the same locations, which are different with school's approach. Togetherness and bond are stronger. (Teacher participant 11) Jayapura)

This is not surprising, as improved bonding through experiential learning can be found in much of the previous literature (see Higgins, Dewhurst, & Watkins, 2012; Lai, 1999; Xie, 2004) .

Meanwhile, one secondary vocational teacher in the tour and travel department who previously had school trips with students to practice tour guiding commented about improved awareness observed through trips. Students ask about the meaning of each place and the story behind it, which was thought to make them more aware:

They become more appreciative of things, like... Papuan cultures and, histories. We visited some places so maybe there is feeling of awareness after having explanations from guides there and... I think because they also practiced as a tour guide, so they have to know about the places and in those circumstances, the sense of awareness or belonging will appear automatically. (Teacher participant 8)

Another teacher who was experienced in organizing school trips suggested that school trips can familiarize some students with leadership. She commented:

"[I]n the location, sometimes I found they actively manage their friends. We did not ask. They know what to do. (Teacher participant 11)

This was evident in my observation. For example, there were students from both schools who took charge to instruct their friends when we arrived in every venue, particularly male students. They were also seen to be responsible to look after their friends and when they are exposed to challenges, they worked as a team to overcome them. I could hear students from both schools for example, when we waited at the boat in the traditional port, saying to their female friends "girls, come closer... don't go anywhere first", while some others commented when students got off the bus "stop taking photos first, we need to gather and hear instructions" (Field-notes 15). Moreover, the students engaged actively to organize their friends on the boat.

For stimulating students to learn actively, teachers in the interview indicated that school trips can present learning materials that can be instructed in the classroom, but the notions instead are acquired in an interesting setting that can encourage students to be more active and interactive. This may be enhanced by exposing students to a new style of learning acquisition that involves active learning activities such as mobile presentations and tour guides on site. According to teachers, this leads students to be critical, explorative and more expressive, curious and encouraged in their critical thinking, clarifying previous understanding in class:

Communicatively they can improve well, they can also be more expressive, like expressing their ideas, love to discuss issues around them. For example, like they actively asked questions to the museum guides and craft-makers and [were] more explorative. (Teacher participant 12)

6.2.2 Category two – Enriching Classroom learning

The pivotal concept of this category, according to participants, is that school trips can add to what happens inside the traditional classroom by enriching learning as well as offering a learning experience. This relates to how school trips are positioned by participants as out-of-classroom education that provides opportunities to enrich the depth of the curriculum and can improve educational achievement. In addition, a wide range of activities available on trips were highlighted contributing to real life situations. Some details of the subcategory, including open codes and references coded, are presented in Table 6.2. below:

Table 6.2. Category two – Enriching Classroom Learning

Sub-categories	Examples of Open codes	References Coded
Fulfilling Curriculum-13 demands	Students understand better	The teachers support it well. It can help students to understand better (Teacher participant 6)
	Theory to practice in ST important	Obviously, it will help a lot. As I said, school provides mostly theories. Doing trip outside and experience the real atmosphere will help students to know this industry deeper (Teacher participant 8)
	ST useful to form concepts and ideas	Many things we can have. For students, their concepts and ideas on cultures will surely increase through direct visit and observation. (Teacher participant 7)
8 Student-centered learning	Students create their own way of learning	They even interview[ed] the artists there (Teacher participant 7)
	Students express and communicate ideas freely	[They learn] many things. They can express ideas freely, [and be] braver to express ideas in front of many people, they communicate fluently, new ideas (Teacher participant 10)
6 Bridging theory and reality	ST is good to familiarize the subject and context	Some places we have visited like the monument of 2nd world war in Hamadi beach, MacArthur Monument and Tutari hill. The important thing is they are all related to social science in the curriculum (Teacher participant 4)
	ST reformulates previous understanding	They probably know, but not much. Many students for example, they just know that <i>noken</i> is made from wood. But they have no idea what kind of wood. They have no idea [...] what <i>noken</i> represents (Teacher participant 1)

Most of the expressions in open codes highlight the principles of enriching classroom learning within educational activities in school trips, such as to develop the creativity of learners; create fun and challenging conditions; be centered on the learner; have aesthetic, logic, and kinesthetic dimensions; and provide diverse learning experiences through activities. This breaks down into several main subcategories: 1. Fulfilling Curriculum 2013 (K-13) demands; 2) student-centered learning; and 3) bridging theory to facts and realities.

6.2.2.1 Fulfilling Curriculum-13 demands

The demands of curriculum 2013 (K-13) emerged as a subcategory in response to teacher participants' notion that K-13 led to creativity and that school trips can meet this demand. Unlike the previous Indonesian curriculum 2006 or KTSP (Kurikulum Tingkat Satuan Pendidikan) that run from 2006 to 2012 and focused on knowledge, this curriculum stresses three elements: knowledge, skills and attitude. The scientific approach to obtain students' personal experience is emphasized through the process of observing, questioning, experimenting, reasoning and networking. In addition, this is focused on a student-centered approach where creativity of both students and teachers are required. A link between school trips and K-13 was noted clearly by all teacher participants. Nevertheless, some of them argue that this does not mean that teachers can carelessly integrate topics with school trips.

K-13 stresses diverse experiences within learning activities, so many teachers indicated that school trips could be best used to students for gaining understanding. One teacher described it as a learning “requirement”, as K-13 highlights elements of real experience through observation in real-world settings and contexts. Participant 7 argued that the new curriculum requires the students to observe and apply their ideas in real situations. She was grateful to have the opportunity to take students on a trip. Referring the concept of ‘practice the work in real situations’, teachers value school trips to provide the element of kinesthetic learning, where learners learn by doing, engaging in physical interaction with each other and the environment (Gilakjani, 2011; Lai, Luong, & Young, 2014). In addition, aesthetic values combined with logic as the product of learning in a real-world setting:

The process of making sempe is good, I think. They were taught to mix the clay and to form the crafts. They learn if it is difficult to shape the clay then they can put more water or reduce the water. Simply they could not make good sempe if they fail to learn

the basics. However, it was good learning since crafts-maker could guide them. (Teacher participant 12)

Another teacher underlined that the trips are helping to bridge the gap between curriculum and context as well as developing ideas in terms of behavior. She described her experience taking students on school trips to learn biology in the following brief story:

I remember when we made a trip to Hamadi beach. They saw that the area has serious damage [to the] mangrove ecosystem. At that time, they saw an old man who planted mangroves in the Hamadi area. They interviewed that old man and wrote a report on [the] mangroves. A few weeks later, that group went to that place and helped that man to plant mangroves. I was really happy to hear [about] their project. (Teacher participant 10)

For some teachers, school trips are also useful to form students' concepts and ideas on a particular thing. As the demand of K-13 is to encourage students to construct new knowledge and understanding based on real experiences, learning conditions need to be created to encourage students to find information from various sources. They claimed that direct visits and observation can have a good impact on students and new settings can possibly affect students in terms of how they view the world. *"It is good to experience, observe, see and feel in school trips"* said one female teacher.

It is really important. Students only spend several hours in the school and the rest, they spend outside. Learning process can be gained from everywhere including from environment outside. This can affect them directly and perhaps...can change the way they look the real world. (Teacher participant 4)

K-13 emphasizes that the use of learning resources is not only focused on the teacher, but uses other resources based on context that contain educational elements in the local environment. The more resources or media that are used properly in the learning process, the greater the absorption of students of the material they learn. This indicates that teachers are encouraged to use various learning resources, including school trips (*"I used to mention Abar and sempe in the class, but we have never had [the] chance to visit the place"* (Teacher participant 7)).

Having experience in teaching history and experience of organizing school trips, one teacher made the argument that Papua has many places that can be used for teaching history such as World War II. Students have been fed with books for too long by teachers. Adopting a new curriculum, teachers indeed should be more creative in presenting materials in context using the many sites of Allied forces and relics of Japanese troops in Papua. Visiting these learning sites can positively accommodate contextual learning elements:

We take them out for reasons. This is related to our new curriculum. Learning based on context. They learn or read in the books, but they never know, for example topics on the Second World War. In Papua we have so many places can be linked to this topic such as Hamadi beach or [the] MacArthur monument. (Teacher participant 4)

6.2.2.2 Student-centered learning

The paradigm of student-centered learning was highlighted by teacher participants as essential in school trips. Experienced teacher participants reported that students were more involved and actively collaborated with their peers. Sometimes, the role of the teacher became much smaller and was limited to that of a facilitator. On our school trips, for example, some students of both schools actively elaborated what was explained by tour guide and formulated new questions. In addition, all of them were fully engaged in learning activities in Abar and built a good collaboration in practicing the process of craft-making. This is, according to McCombs & Miller (2006), learning where learners are the main focus: it can lead them to be fully engaged in the learning process. To link with the subcategory, one participant highlighted as follows:

They can express ideas freely, are braver to express ideas in front of many people, they communicate fluently, new ideas and more initiative in doing something. (Teacher participant 11)

This was also supported by a different teacher engaged in school trips previously, although she also highlighted that she found some Papuan students were more passive during the visit.

I think, students were more enthusiastic and expressive. There were students I suppose have no interest in learning in museum like passive there. But there were lots of them actively asking the guide like they want to know more. (Teacher participant 12)

In the next interview, she argued that the students were possibly passive because they are Papuan and cultural collections there could possibly cultural objects that that are already familiar with. She commented “*it was probably not something that could surprise them*”. Other than that, the museum is did not involve the students in physical activities such as crafts-making, as the students did in Abar.

6.2.2.3 Bridging theory to realities

Another interesting code was reported when a teacher indicated that the output of learning processes in the classroom shifts theory to practice, achieved through the trips. This also suggested that students seemed to refer to abstract concepts such as theories while she was explaining about her experience teaching in the classroom.

Obviously, it will help a lot. As I said, school provides mostly theories. Doing trip[s] outside and experience[ing] the real atmosphere will help students to know topics deeper. (Teacher participant 8)

Her male colleague had a similar opinion, commenting that school trips are an output of learning in the class.

Yes, I organized it by myself. That was in accordance as my responsibility as the teacher, and an output of learning process in the class. (Teacher participant 10)

In addition, a few participants highlighted the importance of school trips to familiarize students with the subject and the context the topics link to. It is important to students to understand a new learning setting. Active and contextual learning helps to broaden students' knowledge of topics taught in the classroom as well as helping them to relate to previous learning experiences.

They probably know, but not much. Many students for example, they just know that noken is made from wood. But they have no idea what kind of wood. They have no idea the value as well or what noken represents. (Teacher participant 1)

This comment implies that perhaps a trip can allow students can capture the whole context of a cultural object and obtain multiple comprehensions, as well as reformulating previous understandings.

6.2.3 Category three – Escaping boredom through school trips

The concept of escaping boredom refers to teachers’ perception of how school trips contribute to offer a break from students’ daily routines and possibly stimulating students to be more energetic and interested. Some details of the subcategory, including open codes and references coded, are presented in Table 6.3. below:

Table 6.3. Category three – Escaping boredom through school trips

Sub-categories	Examples of Open codes	References Coded
Picturing authentic world	Teacher think students need to experience real atmosphere	Students should observe and see a real context (Teacher participant 11)
	Helping students with the way they look real world	It is really important. Students only spend several hours in the school and the rest, they spend outside. This (trips) can affect them directly and perhaps can change the way they look [at] the real world (Teacher participant 10)
Informal things encourage learning process	Classroom boredom	In fact, students are very enthusiastic. They are very happy. I think they feel bored with the pattern of learning in the classroom (Teacher participant 11)
	No school dress code	They did not wear school uniform during the activity so it perhaps make them feel free (Teacher participant 7)

This category can also refer to students’ comments in the previous chapter (see sections 6.4 and 6.4.3). Participant 11, who had been involved in school trips, noted in the interview that her students commented “*ma’am, when we will go out again?*”; or “*“ma’am, let’s make the trip more often, learning historical and cultural stuffs in museum is more interesting than in class”*”. For teachers, school visits are favored because of their rare nature and their freedom at the site to look for new things. Spending hours in school setting seemed are not enough to enrich students’ perspective; and taking them out and learning from environment can change the way they look what is happening outside. As Participant 6 indicated “*learning process can be gained from everywhere including from environment outside*”. They also argue that this is an opportunity for students to get a break from school routines, especially relating to the demands of K-13, which is denser than the previous curriculum. A female teacher who had organized biology trips previously commented:

It encourages students to learn more. Atmosphere or learning density in school sometimes makes students feel bored. This activity is good to refresh them. (Teacher participant 6)

In many ways, teachers also illustrated that escaping boredom allowed students to feel excited about seeing authentic things outdoors compared to common non-physical things in the classroom. Participant 4 remarked “*They learn or read in the books, but they never know*”. Meanwhile another teacher mentioned that observation and see the real context can change students’ concept of the world, and underlined observation and seeing the context can affect them directly and perhaps can change the way they look at the real world. She also stated:

We need to at least bring them out and experience the real atmosphere just like we are discussing right now. (Teacher participant 7)

According to teachers, a trip could mean breaking away from traditional learning processes that place the teacher as the main source of knowledge by giving commands to students and students may feel locked up in class. Giving students opportunities to have a new experience and atmosphere on-site can definitely be a new way to integrate abstract ideas into a clear conceptual framework in more effective way.

6.2.4 Category four – Cross-curricular opportunities and its impact

The uses of school trip sites as learning arenas aimed to create cross-curricular opportunities, as indicated by the majority of participants. This represents the contribution of school trips integrated with experiential learning to bring benefit by design to more than one subject during the trip. Some details of the subcategory, including open codes and references coded, are presented in Table 6.4. below:

Table 6.4. Category Four – Cross-curricular opportunities and its impact

Sub-categories	Examples of open codes	References coded
Multiple impacts	Benefit of learning outcomes	Yes, and the (Mac. Arthur) hill is nice. They have historical values too. So, historical tourism could be nice. Perhaps they can draw a painting of world war and put the landscape based on the description of Mac. Arthur tour guide (Teacher participant 11)
Minimizing logistical problems	Cutting expenses	I think it is good to combine it. Spending less but we can have multiple outcomes (Teacher participant 11)

Teacher participants argued that school trips offer a good opportunity to create multiple impacts on learning outcomes and at the same time minimize logistical problems. However, to link

back with my research fieldwork, all of them admitted having never organized school trips combining Papuan local content or cultural and arts of Papuan subject with other subjects across the curriculum.

Participant 3 indicated that taking students on trips would be best by combining more than one subject, as the sites are considered can help to provide learning engagement and create hands-on experiences. This also cuts expenses. Clearly, minimizing costs is very important while asking for money for students is sometimes often misunderstood by many as illegal fees. Ideas such as *"we don't want to be demonstrated [against] by the parents or get sanctions from the local government"* often came out during my interviews with teachers. So, with a minimal cost but having a large learning acquisition impact on more than one subject would be best. Meanwhile, participant 2 argued *"tour guiding needs English skills such as speaking. English teachers go out with us if we combine it. It is good for both sides, I think. We could save money for sure to practice outside"*. He and his colleague, an English teacher, took students from the department of tourism and travel to two tourism attractions and they acted as tour guides. His main objective was to familiarize the students with locations and practice guiding tourists in the location, while his colleague focused on English skills in speaking, such as describing the places involving the use of adjectives, and writing skills such as making a report. A similar approach was also used by a school in Jayapura on trips a few years ago. They combined school trips for three subjects, (Biology, English and Indonesian language), describing this as follows:

I remember, we had topic in biology discussing about plant tissue isolation method, so we made a school trip to several horticulture labs. We integrated three subjects at one time. So, there was three teachers involved; biology, English and Indonesian language teachers. Students were asked to do observation and seeing the process of isolation method. After the visit, they should write what they have observed in the form of report for biology teacher using English and Indonesian. (Teacher participant 6)

A similar illustration was claimed by a teacher of Indonesian language, when she described the integration of the topic of "making formal a report" to school trips and linked it to students' holistic picture of their experience in the field.

In Indonesian language, it states clearly that students are able to make formal report. For me, doing a trip will help them to get ideas of making it. So, before the trip, I will teach them about structures of text in the report and practice to make a brief one. In

the trip, students would pay more attention to everything they experience. So, the report will be more detailed and be more formal. (Teacher participant 10)

However, all teachers stressed that the subjects obviously should be within the curriculum and the topics taught should be related to school trips.

6.2.5 Category five – Students’ cultural and environmental values

Students’ cultural and environmental values describe how the teachers viewed school trips integrating experiential learning, and contributing not only to bring benefit to students or teachers, but also influence students’ awareness of subjects such as cultural issues to environmental engagement. School trips can provide opportunities to open students’ perspectives to different ways of life and improve the way they appreciate the things that surround them by interacting with a setting and immersion with the living environment. Some details of the subcategory, including open codes and references coded, are presented in Table 6.5. below:

Table 6.5. Category Five – Students’ Cultural and Environmental values

Sub-categories	Examples of Open codes	References Coded
Promoting cultural issues	A sense of ownership of cultural identity	Nowadays students in arts and cultures lesson for example, have no interest to this or traditional works. Our school trip was so important to bring a new experience and understanding to students of how to love traditions and cultures, especially in cultural tourism places we have visited (Teacher participant 10)
	Appreciative on cultures	They become more appreciative of things, like... Papuan cultures and histories. We visited some places so maybe there is feeling of awareness after having explanations from guides there (Teacher participant 9)
Engaging with environmental issues	Identification issues	They also be[came] more interested in their environment and I think it is good for them... playing their role [in] environmental issues currently (Teacher participant 6)

Participant 3 indicated that school trips are effective at promoting cultural issues in terms of stimulating a sense of Indonesian self-belonging in culture, particularly for Papuan students. Another participant argued that self-belonging can be improved if students in school trips successfully gain insight, particularly into Papuan arts and culture.

Nowadays students in arts and cultures lesson for example, have no interest to this or traditional works. Our school trip was so important to bring a new experience and understanding to students of how to love traditions and cultures especially in cultural tourism places we have visited. (Teacher participant 7)

In accordance with his colleague, another teacher implied that the post-trip effect could be powerful. Improved understanding and concepts gained from travel indirectly stimulate a sense of belonging to a culture:

Indeed, their knowledge improved... their attitude also... like love what they have in term of culture. So, before they don't have any idea about it... like they probably know but not much... So... after the trip, they know, and the sense of (cultural) belonging will come by itself. (Teacher participant 3)

In addition, promoting cultural issues for multiple purposes is proposed by one teacher participant, implying that school trips contribute to developing curiosity that will lead to growing interest and learning more because of the developed skills and activities encountered by students. If this is managed well, students can develop ideas or skills and become more creative to create new forms of cultural products, which have economic value.

I think local government or schools need to think about how important Papuan local content is to future generations. I mean, they know that to introduce students to Papuan environment, including culture is important. They are not just to learn but you should think if they can develop it in more creative way. For example, like noken. If they know noken, and have skills to make it, perhaps they can contribute from economic. This can economically help Papua. (Teacher participant 1)

The element of environmental engagement is well illustrated by teachers through school trips activities. Students are seen to construct engagement through active interaction with their environment and absorbing values in the field. This engagement, involving sensory exploration, cannot be derived in a formal classroom setting. According to teachers, a sense of place can arise if students are impressed and if that happens then they will take personal responsibility to play their role in preserving the environment.

Moreover, teachers extended the concept of values by indicating that cultural school trips touched on cultural environmental engagement due to direct contact and involved unusual learning acquisition that they had previously never encountered in class, such as interactions with locals. One teacher, for example, mentioned that *“Being there and interacting with locals were also useful to grow understanding on their characters and custom or the way they live, like their local wisdom”* (Teacher participant 7). This comment implied that students’ connection through social interactions encouraged development of cultural understanding.

6.3. Capturing Multiple Stakeholders’ Point of View – School Trips as a mean to Integrate Experiential Learning

As mentioned earlier in the methodology chapter and the introduction to this chapter, research was carried out to gain a perspective from relevant multiple stakeholders linked to school trips. This is important to get a whole picture of the study, because most tourist attractions that are used as locations for school trips are under the central government organizational structure. These include various ministries, such as the Ministry of Education and Culture, the Ministry of Tourism and the Creative Economy, or the Ministry of Forestry. However, the guidance and policy formulation is given to the local government due to autonomy law. For example, the MacArthur monument, Tuttari hill, Cyclops nature reserve park or other tourist villages, including Abar which was our school trips’ location, are all now under local Government supervision. In addition, the government can also appoint private sector to help running tourist attractions by following specific conditions. In management terms museums are divided into several branches, managed by the government or the private sector or institutions that are in general educational institutions, such as state universities. The museum we visited is categorized as a special museum in the field of Papuan culture and art and is an independent technical implementation unit under the university, but in policy it still follows the ministry of education and culture regulations.

Furthermore, it is important to note that all of the participants were related to the study. For example, the researcher interviewed local government officials who were linked to outdoor educational programs in school and museums; tour guides in the museum and Abar; and academics who are often acted as local government advisors in Papuan cultural education. Some findings from the interviews corroborated what had been said by teachers, such as the demands of K-13. However, there were also interesting emergent categories, indicating the contribution of school trips to encompass extensive impacts rather than just for learning outcomes or knowledge acquisition.

6.3.1 Category one – Shaping cultural values and identity

The most important category emerging in the interviews with other stakeholders was the effect of the trips to shape cultural values and identity. Tourism in the form of cultural educational travel helps positively to civic pride and maintain both students and host cultural identity and rightful attachment to their place, space and identity (Burns, 2006) .

The characteristics and identities of school trips' sites appeared to have a positive impact on this, in the view of all stakeholders. Some details of the subcategory, including open codes and references coded, are presented in Table 6.6. below:

Table 6.6. Category One – Shaping cultural values and identity

Sub-categories	Examples of Open codes	References Coded
Change attitudes on own culture	Contain element of cultural reminder	[T]he program changes their attitudes on how they see the culture (Stakeholder participant 2)
Strengthen cultural identity	Values of local wisdom	I mean I am the head of tribe also as the head of craft makers here. So, I know the history of <i>sempe</i> , and I can explain the local values to students. (Stakeholder participant 7)
Link to intercultural interaction	Cultural understanding	Schools mostly visit these two places to learn about <i>sempe</i> and khombow. So, all students no matter where they are from, as long as they live in Papua need to know this. (Stakeholder participant 7)

A quarter of the participants were government officials in cultural issues, and they suggested that school trips obviously help to change perspectives on students’ own culture. Describing the knowledge of Papuan culture that students learned nowadays as minimal, one participant argued that presenting factual material for students in a concrete way on school trips contributes best to their own cultures and identity.

I think I take many parts in informing our programs. Our main target is mainly these students. It is like to remind them like... “this is your culture in Marind, or this is your culture in Tabi”. We want them to know their real cultures without other cultures to interfere [in] their culture. If you realize, almost all Papuan in general [are] aged under 40, have less ability to speak their mother language or their cultures. I mean, if you ask them to describe their culture, this would be difficult to them. We don’t want youth people like students to face this. I mean at least they know the cultures and it will help them to grow [a sense of] responsibility for [their] culture. (Stakeholder participant 5)

This comment implied that a decline in Papuan culture has happened and other cultures seemed to encroach on cultural identity. This was in line with an opinion suggested by one of the male tour guides, who noted that school trips are “*good. Our program is to strengthen students’ interest in [their] cultural identity through being involved in this activity*” (Stakeholder participant 4). Physical cultural objects and the uniqueness of histories attached to them, according to him, can stimulate inquisitiveness. He also felt that students making trips to his village is a good opportunity to introduce their culture and values. In addition, as a person who knows lots about cultural values, it is part of his responsibility to deliver this information:

I think this is good to introduce Papuan traditional crafts and our life here as farmers and fishermen. We indeed have cellular phones or TV. You see... young people here even play on Facebook. But we at least still preserve our traditional crafts. This is important for us to let them know about it. They live in Papua, so at least they should know about the culture. I myself think this is our identity. There are stories in our crafts teaching about life and myths. I believe if you ask them about traditional crafts of Papuan [people], they probably will mention noken, Koteka, jubi, etc. They perhaps never mention sempe. Beside here, there is also a village in Sentani lake, Asei, famous for bark painting called khombow. Schools mostly visit these two places to learn about Sempe and khombow. (Stakeholder participant 7)

Interestingly, another stakeholder participant seemed to take school trips to a different level, benefitting non-Papuan students by encouraging intercultural interaction. Although this has an underlining implication of “*forcing*” non-Papuan students to learn about Papua because they live there, this participant seemed to make a point that Papuan cultures are unique and learning by hands-on experience may help non-Papuan students adapting to the Papuan cultural environment and aid cultural understanding (see figure 6.2).

It is effective. They will know characteristics of [the] cultures of Papua. It does not matter if they are Papuan or not, they should understand Papuan cultures. So, the process of forming character, that’s what we are looking for. (Stakeholder participant 6)

Figure 6.2. Non-Papuan students were in the process of making craft



6.3.2 Category two– Affecting cultural sites in positive ways

According to half of stakeholder participants, school trips can bring benefits to improving cultural sites in many aspects, encompassing the economic creativity of locals and at the same time affecting local empowerment. However, some comments seemed at odds considering the fact that the experience of novelty and originality are the values sought by students, while the comments suggest the commodification of culture. Some details of the subcategory, including open codes and references coded, are presented in Table 6.7.

Table 6.7. Category Two – Affecting cultural sites in positive ways

Sub-categories	Examples of open codes	References coded
Economic and local empowerment	Local income	It might teach the practice of making (crafts) and introduce unique cultural motifs. Then they can sell it directly to students or visitors, this can also later become [a source of] village income (Stakeholder participant 3)
Motivating cultural preservation	Cultural pride	My knowledge is inherited from my parents. So, it is like from one generation to next generation. (Stakeholder participant 7)
Improving sites' images	Student visitors' satisfaction	Schools are required to visit museums or cultural sites. This will impact our improvement in service quality and educational programs because we need to be the host. (Stakeholder participant 4)

One of stakeholders was concerned as to how school trips can encourage locals to create more attractive sites or crafts in order to appeal to visitors: *If they keep using the same approach or exhibit the same objects, schools will possibly change the place and there will be no income for them” (Stakeholder participant 3)*. From the local perspective, Participant 7 highlighted issues of cultural identity faced by people in Papua nowadays. Surprisingly, it was indicated that school trips seemed to be very helpful in motivating villagers to preserve their cultural identity, for example through making *sempe*. Although he and other craft-makers were proud to preserve the tribe’s identity through this traditional craft, he admitted that there were challenges from other villagers. It was implied in informal conversations with male local Papuan tour guides in Abar that young people, especially women in his village, are not really interested in making traditional crafts because it is not very economically productive, as visitors are not predictable. Another issue arose because villagers may be more interested in modern life and consider making traditional crafts as out of date. He argued that if the intensity of visitors coming to the village increased, it might help change the views of the villagers.

Moreover, school trips are seen to be able to have a positive impact on local transportation. A male participant who works in the cultural department of the local government underlined that it is not just about how the students learn or develop ties with local people on sites, but that such trips should benefit locals on site.

I believe when you organize school trips there, you definitely also involve crossing [by] speedboat in Sentani Lake. That obviously helps local people economically. So, this is not merely related to culture or relations with local communities’ (Stakeholder participant 5)

The head of a tribe working as a tour guide also spoke of the traditional knowledge that he shared with visitors. Despite of his lack of skills in presenting the topics on-site, he brought about a different learning atmosphere due to traditional knowledge that he inherited from previous generations. He stressed that school trips can involve an expert in traditional culture to help in explaining the material.

I am the head of [the] tribe also as the head of craft-makers here. So, I know the history of sempe and I can explain the values... My knowledge is inherited from [my] parents. So, it is like from one generation to next generation. (Stakeholder participant 7)

Giving a positive image of the location is also considered one of the major contributions of school trips. This has been realized by stakeholder participants, who said that many places in Papua have a negative image of the security situation that affects visitors, particularly students (see next chapter). One stakeholder who has been working as an academic and in local government indicated his concern about safety, noting that security “*affects visitors who feel uncomfortable or insecure, particularly schools with [their] students*” (Stakeholder participant 1). In addition, for specific place such as museums in Papua, many people have been indicating that they have had no improvement whatsoever, and seem to be much neglected and unattractive to visit. The success of school trips can at least help to improve their image and boost visits. “*They are not too interesting to attract students*” commented stakeholder participant 8, who works for the education department and is in charge of secondary level education. He added “*If they have good improvement then schools are satisfied then perhaps... museums will become a more recommended place for school trips*”. Meanwhile, another stakeholder felt the museums in Papua currently appear unattractive and cannot attract student visitors. When the interview was conducted, he was pessimistic about the current mindset of visitors and how they think about museum nowadays.

[I]t is important to improve understanding about cultural sites such as museums through students' visits. We have many videos and articles, but we have [a] problem to deliver it to schools. As a matter of fact, this can stimulate them to visit the museum. This includes the mindset about museum [...] many students have no idea about cultural sites including the museum. They probably know museum in general, but not specific things to provide them alternative learning. The museum is interpreted mostly as an old building, unattractive and providing nothing new. (Stakeholder participant 4)

6.3.3 Category three– Strategies to attract enthusiasm

This category relates to the extent to which school trips give a different way of learning to enthuse both students and teachers. The majority of participants argued that this is probably due to exposing them to first-hand learning. Some details of the subcategory, including open codes and references coded, are presented in table 6.8. below:

Table 6.8. Category Three – Strategy to attracting enthusiasm

Sub-categories	Examples of open codes	References coded
Frist-hand experience	Experiencing different learning setting	Based on our experience taking them outside, I think it is more effective to bring them out. I remember a teaching method, like seeing [like in school trips] and listening [like in classroom] is different. If the students can see the cultures first-hand, the effect will be better. (Stakeholder participant 2)
Engagement	Giving an opportunity	They looked enthusiastic about following the trip. They actively ask questions and express opinions. (Stakeholder participant 6)
Enjoyment	Happy	We tried to show them how to learn outside school environment. Taking them to cultural and historical places would bring new alternative of teaching and learning. (Stakeholder participant 2)

Participant 10, an academic who has been involved in several cultural trips implied that students' enthusiasm for school trips could be effective in learning acquisition. The participant asserted that they designed a program to take students out and suggested it is important for students to obtain "the feel" of a real place to enthuse them and encourage a passion for learning. The element of firsthand hand learning in place within school trips encourages students to connect and engage with the world around them. Feeling involved and engaged is important for participatory learning, being active in contextual nature and engaging in learning in the local community. Participant 6 remarked "*Students looked enthusiastic about following the [cultural] trip we organized, actively asked questions and expressed opinions*". The participant also claimed that by giving students opportunities to engage in cultural activities such as Papuan traditional painting and Papuan folk tales, story-telling outdoor and on-site can be a way to stimulate students. Being actively involved was also indicated to correlate with values of freedom, fun, authenticity, autonomy and physicality in outdoor context (Waite, 2011). These feelings can also include sensory stimulation during school trips by touching, hearing, smelling, tasting or actively observing. As Auer (2008) claimed, learning that takes place outdoors can involve more senses including motor activities, something that could not be offered by traditional classroom, which mostly offers visual and auditory stimulation.

Another participant argued that indeed the place is important, but he added that the way to deliver learning material is also crucial in school trips. He stressed his historical background and experience as a tour guide.

I think because I worked as teaching assistant when I took my undergrad, that helps me a lot. I [was] also involved in guiding children in some religion programs, so it helped

me too. I know their characters. For example, playgroup or kindergarten cannot last longer than 15 minutes because they are easily distracted. So, I give them games in the museum coordinated with their teacher. To introduce, I use war movie. I ask them who knows about weapons? They will mostly answer [that they] know about it and describe it. Next, I will explain, Papua, many years ago, doesn't know about modern weapons. They use traditional weapons. (Stakeholder participant 4)

Participants agreed that school trips were enjoyable for students, which can positively contribute to experiential learning. School trips create a relaxing atmosphere and challenges, as described by students (see sections 5.2.2 and 5.4). Stakeholder participants indicated that leaving the school environment is often exciting, and it is the entry point to integrate learning materials for students. Compared to students' perspectives on the trips, for example, they can provide a sense of adventure due to encountering novel and spectacular features (a on the boat trip), but stakeholders seemingly did not remark on this during the interview. Furthermore, many stakeholders seemed unaware that outdoor learning is a holistic learning process rather than occurring only on-site. Only one stakeholder who has worked closely in the education field mentioned that scenery and the natural environment contributed to enthusing students. This participant argued these elements could impress students and act as a trigger to learn, provided they are not distracted.

However, it should be clear that if they make school trips there, they should make the trips useful and teachers should design it properly. [...] our concern is if they go out, but they are [...] spending time taking pictures or do irrelevant activities, but they gain less in knowledge. There are many things can distract them like good scenery [...]. You know it is social media era, and youth sometimes are busy taking selfies to upload to internet and so on. However, I believe that teacher can run it well if they are given the opportunity. (Stakeholder participant 8)

6.3.4 Category four– Curriculum 2013 (K-13) needs

This category represents the idea of about half of the multiple stakeholder participants on how school trips enhance and reinforce Indonesian curriculum goals. Some of the categories have already been highlighted through teachers' voices in the previous section (see section 6.2), while some others were new. Some details of the subcategory, including open codes and references coded, are presented in Table 6.9.

Table 6.9. Category Four – Curriculum 2013 (K-13) needs

Sub-categories	Examples of open codes	References coded
Learning by doing	Craft-making process	I remember many schools coming here dominated by secondary students. They want to learn [about] <i>sempe</i> and practice to make it (Stakeholder participant 7)
Future skills	Future challenges	Students don't have to spend all time in classroom and are demanded to be more creative, innovative and I believe this will be useful for their future challenges (Stakeholder participant 2)
Character-building	Gaining from cultural values	Basically, there are lots of good values in cultures, such as bravery, wisdom or kindness as well. These aspects can be delivered to students to improve their character. (Stakeholder participant 1)

Teachers' voices were also echoed by stakeholders, for example in how school trips accommodate learning by doing. Teachers focused on students' engagement in experimentation as the K-13 demands, while stakeholders translated this into learning by doing. Participant 5 indicated this by saying "*This is the core of K-13: learning by doing*". The same concept is highlighted by another participant referring to teachers' concepts in learning source issues. As K-13 encourages students to analyze information from various sources and engage sources based on context, educational trips are described as a complementary way of teaching and learning, offering new alternatives and allowing students to experiment with trial and error as well as to understand theory and practice.

Another stakeholder also linked school trips to stimulate students to be more creative, innovative and ready for future challenges:

[T]he program and the government curriculum 2013 are related to each other. Our cultural outdoor activities such as school trips which involved educational activities are relevant because students do not have to spend all [their] time in classroom and are demanded to be more creative, innovative and I believe this will be useful for their future challenges. (Stakeholder participant 3)

The concept of school trips is considered to have impact beyond learning goals set in the curriculum and related to future economic challenges of creating new jobs in developing countries. This view seems to refer to students' opportunity to understand material and obtain skills in cultural arts such as craft-making, cultural painting or traditional dances. Students, through their creativity and skill, can modify it into something of economic value.

Other emergent concepts in the category can be seen from the concept of students' character-building through school trips. Although only a few participants proposed this, the concept was interesting. One participant explained that character building elements embedded in all subjects are essential in the K-13, but many people focus on the element within the school environment and subjects in the classroom. The curriculum had extended this element by involving a larger community beyond the school fence, meaning that good values within the community can be learned to strengthen students' character. He indicated that taking students out meant that they are not just for having fun, but connecting with the local community and learning from them. As Byrnes (2001) implied, through school educational travel, students can develop positive or negative attitudes and analyze them based on the people and locations they experience.

I mean, bring them out doesn't mean only focus on subjects but also character building, but also to learn values from outside school environment such as museum or local people. (Stakeholder participant 8)

Another participant argued that Papua was the among the elements that should be considered in teaching as it is in line with Papuan local wisdom

[The] mission of the municipal government is based on Papuan local wisdom. Development must not sacrifice cultures and that is why it is important to integrate the values into education. That would be a failure for us [...] Culture is one of the items positioned as our attraction. (Stakeholder participant 10)

6.3.5 Category Five – Bridging educational activities to tourism objectives

The last category was how stakeholder participants connected school trips to students' tourist activities and experiences. Some details of the subcategory, including open codes and references coded, are presented in Table 6.10.

Table 6.10. Category Five – Bridging educational activities to tourism objectives

Sub-categories	Examples of open codes	References coded
Familiarizing tourism activities through traveling	Tourism activities besides learning	Of course, students also need refreshment and this trip can also, besides being filled with learning, [...] be filled with other activities they need, such as enjoying the beauty of nature, feeling the rural

		atmosphere. So, it is not pure learning and ignoring other things. This can be obtained by directly travel and experience the place (Stakeholder participant 8)
Voice the profile attractions to potential visitors	Influencing other students	If these [audiovisual and technique in tour guiding)]have increased optimally, I am sure student visitors will [be] satisfied. They will share their learning experience to other schools and more and more student visitors will come to study (Stakeholder participant 4)

One participant shared his experience and indicated that secondary students a couple of years ago did a school trip to their village to learn about *sempe*, and then had some time to go fishing and hiking in the hills.

They spent time to learn crafts process. Some of them after finish [went] fishing for leisure or hiking the hills to find a good spot to take pictures of Sentani Lake and Cyclop Mountain. (Stakeholder participant 7)

One stakeholder participant conveyed how these students can share their images or experiences with potential visitors or perhaps their parents. Elaborating my previous question about safety and security issues in the location, the conversation was as follows:

Interviewer : *So, you mean this [safety and security issues] affects their interest?*

Participant : *Obviously. They will [be] pleased if they find no obstacles like this. Also, if they enjoy the place or get something that [is] impressive, perhaps they can share their experience to others (Stakeholder participant 1)*

Ritchie & Coughlan (2004) claimed that school excursions are difficult to analyze from the economic aspect, but student visits will affect the profile of tourism attractions such as museums, art galleries and nature parks and stimulate more potential visitors, particularly family members, in the future. Students often serve as effective role models to spread the word and increase an attraction's value.

Furthermore, the subcategory that describes how the trips bridge educational activities for tourism objectives was described in terms of familiarizing tourism activities for students through the very act of travelling. Participant 9, who has been working in the tourism

department, implied this by describing their department, which once designed programs in the past aimed to introduce tourism activities by taking students out of school. The participant claimed this can have a double impact: students can learn, which may then also motivate them to enjoy tourism activities. Although the program was ended years ago, the participant argued that conducting that kind of program was complicated due to conflict of interest among bureaus within the local government (see next chapter).

6.4. Chapter Summary

This chapter presented the complex data gathered from the perspectives of teachers and other stakeholders involved in organizing, providing, implementing and making policies, based on their understanding of school trips. Following a grounded theory interpretive analytic approach, it was revealed that the two groups of participants had some differences in the contribution of school trips for experiential learning, even though in a few cases both voiced the similar notions within categories.

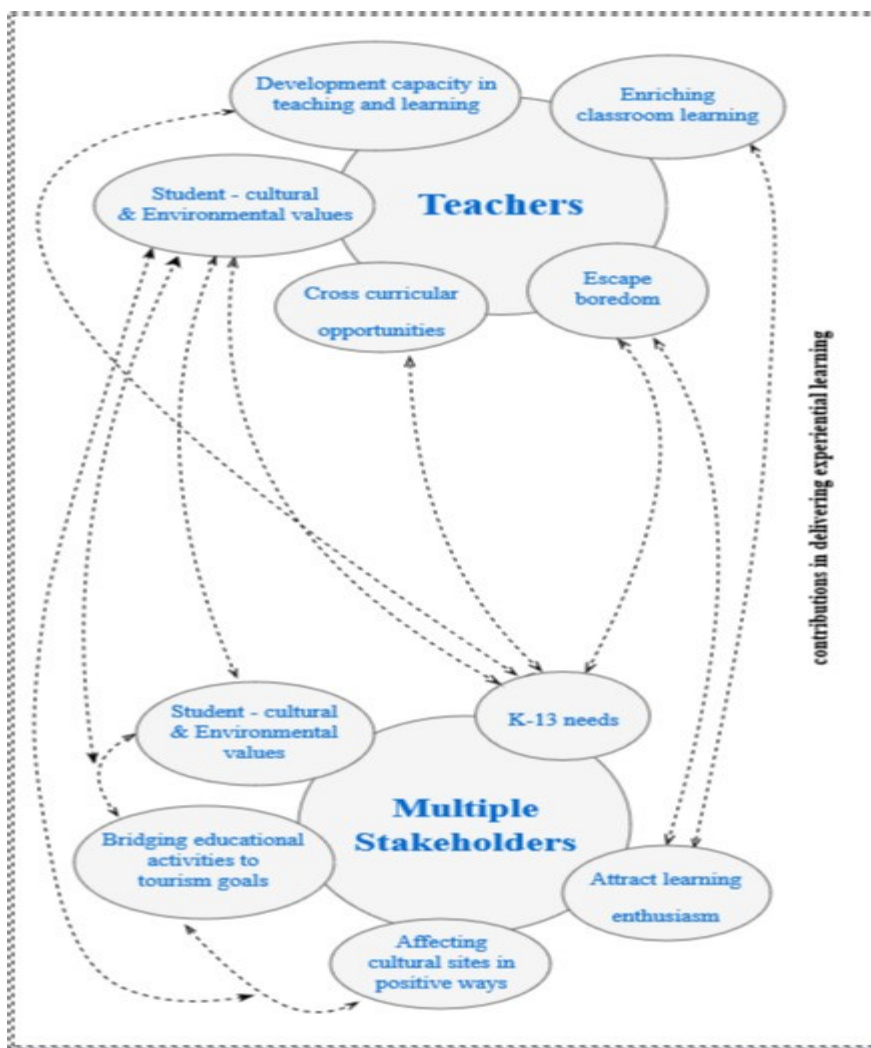
For teachers, school trips are described as bolstering their capacities in the teaching and learning agenda and as a tool to enrich learning, apart from what has been provided in the traditional classroom learning. The other category emerged indicated these types of educational travels offer a way of escaping from students' routines in traditional learning setting by providing enjoyment and a fun atmosphere. In addition, school trips allowed links to be made between many multidisciplinary learning objectives, as the learning outcome encompassed more than a single subject. Lastly, school trips were seen to create connection between students and their environment, as trips accommodate interactive contact with the setting and mediate students' awareness, ranging from promoting cultural issues to environmental engagement.

In addition, the analytic process from interviewing stakeholder participants revealed that the formation of cultural values and identities is the most important offering, and this particularly affected the cultural values and identity attached to these. Affecting cultural sites in positive ways was found to be significant for school trips and this was caused by boosting the economic and cultural involvement of the local community on-site. More than that, this helps to improve the image of attractions because many of them are facing issues of safety and amenities. Meanwhile, stakeholders argued that the learning setting of school trips and its atmosphere plays a crucial role to attract both students' and teachers' interest in the learning process. Sharing fun and enjoyment among students could best create an atmosphere to stimulate students' enthusiasm for learning. Bridging educational activities to tourism objectives was also found to contribute by participants. This category was also considered by

participants to be provided through school tourism activities. Although only a small number of participants underlined it, school trips are argued to create a chance for having some leisure time for all students and teachers, familiarizing students with the idea of tourism activities and travel and encouraging them to make further trips in the future. Moreover, although stakeholder participants mostly highlight the same concepts as teachers' on how school trips are useful to fulfill the need of the K-13 curriculum, it was revealed that character-building is embedded in school trips (These categories are illustrated in figure 6.3).

The next chapter focuses on problematic aspects of school educational trips. All three viewpoints are presented to describe the barriers based on their experience on the trips and the link between the outdoor programs with their personal and institutional interests and aims.

Figure 6.3. Illustration of findings of Teachers' and Multiple Stakeholders' Perspectives



CHAPTER SEVEN

Barriers and Problematic aspects of School trips integrating experiential learning

7.1. Introduction

As the main question of the research is to examine how school trips and experiential learning are perceived, and how they can contribute to students' learning, it is important for the researcher to understand the whole context of school trips. This includes what problems and barriers might exist when running this type of educational travel. In addition, the findings help to understand the facts from many angles, such as from policy to practice and from organizing to executing trips. From the researcher's perspective, revealing these issues is useful to develop a theoretical understanding of the context and mechanisms underlying students' learning.

The findings in this chapter are based on the analysis and theoretical conceptualizations of the perspectives of students, teachers and stakeholders. Students have a role as learners and are exposed to the activities and experience first-hand learning in the trips. Teachers are a useful source regarding their past experience, including their crucial roles in organizing trips (i.e. integrating the trips into the curriculum, dealing with logistical issues, building contacts and managing administrative issues), as well as facilitating the learning process and escorting students on site. Involving multiple stakeholders was also seen as important, including those working at educational, cultural and tourism and travel boards, as school trips in Papua mostly visit cultural, historical and natural objects that are linked to these institutions.

Three main areas will be highlighted from the analysis and conceptualizations of the data regarding problematic aspects of school trips. Although in some categories a few internal similarities were found in expressing their ideas and concepts, the researcher has maintained the three groups because it will be more helpful in enriching the theory that will be built at the end of the chapter. The first section presents the findings from the students, in five categories; 1) Commitment; 2) Being alone vs together; 3) Site management readiness; 4) Transportation barriers; 5) Difficulties in learning the topics. The second set of findings draw on the opinions of teachers: 1) Safety and security; 2) Human resources; 3) Managing learning on-site; and 4) Institutional and local government support. Lastly, problems are considered from the stakeholders' perspective: 1) Eagerness vs reality (awareness); 2) Overlapping hierarchy; 3) Human resource capacities; 4) Funding issues; and 5) Management and sites' images.

7.2. Students Problematic Aspects

It is clear from the previous chapters that school trips are worthwhile for students, providing new opportunities to enrich perspectives based on learning through experience and encountering authentic situations. Learning outside the school environment was acknowledged to be more stimulating compared to traditional teaching in the classroom. However, it should be noted that at the same time the student participants were asked in the interview about the problems they found on the journey that might influence understanding and learning. In addition, half of the student participants raised issues in their journals, highlighting problems. The responses were varied, and some details of the subcategory, including open codes and references coded, are presented in Table 7.1. The discussion later expands a more specific discussion containing a combination of observations from these two research instruments.

Table 7.1. Students' Problematic Aspects

Sub-categories	Examples of open codes	References coded
Commitment	Time commitment	[O]n the journey back from Abar, we had to wait [for] the boat longer than I expected (Participant 15, SMAN 1 Jayapura)
	Behaviors	I made one [<i>sempe</i>], using that tool, like a fish. But when I returned from toilet, it was gone. I think someone has crushed it (Participant 7, SMAN 3 Jayapura).
Being alone vs being in a group	Blending barriers	I think mostly [I spent time] with Sylvie and Echa. I think I feel more comfort with them. I mean they are my close friends (Participant 4, SMAN 1 Jayapura).
Venues' readiness	Tour guiding	One of the museum staff was in charge to be our tour guide. However, I could say his voice was not clear to us (Journal 2, SMAN 3 Jayapura)
	Facilities	Their room is too small. So, I moved outside with some friends (Participant 10, SMAN 3 Jayapura).
Transportation and venues' distance	Water transportation	Some of students have seasickness. It could be obstacles in our trip (Participant 3, SMAN 3 Jayapura).
	Distance	[W]e thought that the distance to Abar is not too far. We did not expect that the distance is too far (Participant 6, SMAN 3 Jayapura).
Learning about the topics	Too much to learn	They were so many [objects to look at] and for me they were all important (Journal 2, SMAN 3 Jayapura)
	Time	What I don't like is our time allocation in the trip was very short, in fact there are many interesting things we should learn (Journal 8, SMAN 1 Jayapura)

7.2.1 Commitment

Commitment emerged as a category from the majority of student participants, regarding time, students' participation and learning issues. During my observation of the school prior to our departure for example, students often complained about friends who came late. We had

made an agreement to start the trip at 8.30 am, and students were asked to gather in school at 8 am for a short briefing and final check-up, but many students did not show up on time and we could not leave until 9 am. For students who came on time, this affected the time we had to spend at venues and they said they do not like waiting. Disappointment was expressed during the interviews and in students' journals (see Figure 7.1). Participant 9 from SMAN 1 Jayapura was annoyed in the interview: *"I do not like waiting. We planned to leave at 8.30 am, right? but only several students appeared, so we had no choice than to wait for the others"*. Another student from the other school responded to time commitment in same way and indicated that it can affect the activities schedule on both venues: *"if you want to participate then you need to stick to our agreement. If the agreement stated 8am then come on time so that our time is not wasted. We have many things to do in each site"* (Participant 12, SMAN 3 Jayapura).

Figure 7.1. Students waiting for their late friends



Moreover, students also linked time commitment with the transport service to Abar. Although we had agreed to hire boats to cross Sentani Lake from local people in Abar, two of the boats were late to take them back to the traditional port. This again resulted in complaints from students. One student from SMAN 1 Jayapura wrote that although they enjoyed the trip, they didn't like waiting for the boat. In an interview at the same school, a non-Papuan student indicated that the main obstacle was being a little bored waiting for the boat in Abar. However,

for some students, waiting in Abar port was not an important issue, as they spent time chatting to teachers and local people.

Other issues related to commitment can be seen in terms of commitment to participate by the students. As described in the methodology chapter, we designed trips for 30 students from each school by considering the school bus capacity. In fact, only 50 students participated in the trips (SMAN 1 = 27 students; SMAN 3 = 23 students). Many indicated that students who did not participate should have done so. This was compounded by failing to inform teachers before the trips. *“They just do not commit to their words. If they have [a] problem, they should let us know because many students want to participate but the bus could not accommodate it”* said a student from SMAN 3 Jayapura (Participant 5). Another student from the same school responded that the trips are really important for learning about cultures and those who were not able to participate must notify the organizers so that their place can be filled (Participant 7, SMAN 3 Jayapura). The findings of this research around commitment are also reflected in how students observe their peers during the learning process in venues. Although the numbers of comments were small, it is interesting that these came from students. One student described in their journal that they experienced noise from other students during the museum introduction section from the tour guide.

About the museum, I didn't get some points of the presentation because of some reasons. We knew that we went there to learn but there were few friends kept talking during the introduction. I didn't say anything to them, but I moved closer to the guide, so I can get what he was saying. (Journal 17, SMAN 1 Jayapura)

This statement clearly indicates the issue of learning commitment within the school trips. The student recognized commitment as a main objective for school trips to gain learning, but they were disappointed. Meanwhile, their friends appeared to be distracted by things outside the topic presented by the tour guide. The concern about learning commitment was also highlighted in a SMAN 1 Jayapura student's journal, stating *‘it was noisy as the girls were busy taking pictures’*, while in the interview, one student said, *“The girls in museum were chatty and busy in the museum so it disturbed me”* (Journal 5, SMAN 3 Jayapura). Michie (1998) and Behrendt & Franklin (2014) indicate that barriers often come from students' poor attitudes during school trips and this affects the learning outcomes. Dealing with different characters and bringing their personal agenda on the trips is said to require focus. For example, the open environment in

school trips provide opportunities for students to play or become easily distracted as they feel freer than in the school environment (Waite, 2011).

7.2.2 Tensions between being alone VS being in a group together

A few students struggled to adjust to the learning process. Obviously, school trips stimulate bonding among participants (students and teachers) as they spend time together. There is evidence of this in both interviews and journals, in phrases such as *“I spent it with all participants”* or *“I worked with everyone”*. However, for a few students, the nature of school trips in terms of stimulating group learning did not have a significant impact as they felt alone in the learning process. One student commented, *“I did everything by myself. No one observed the place with me”* (Participant 2, SMAN 3 Jayapura). Other students also noted similar issues *“Next trip we need to blend and interact more with all students and teachers.”* (Participant 14, SMAN 1 Jayapura).

Quite a few students illustrated their concern at being alone in school trips activities, which may indicate a lack of teachers directly managing students’ learning potential. Student-centered learning can be a double-edged sword. During my observation, for example, teachers tended to often separate themselves from the students and explore with other teachers. Thus, controlling students was not always optimal and some of them (because of the nature of active learning) felt unattached to the large group and decided to explore with their friends, leaving other students behind. This also has implications for health and safety as noted below.

7.2.3 Sites’ management and readiness

Student participants from both schools commented on the venues, in particular issues of tour guides and infrastructure at these venues. It should be noted that there were two internal educational tour guides and one additional academic tour guide recruited to run the museum tour (see methodology chapter). The first school trip for SMAN 1 Jayapura was fully guided by the academic tour guide. However, on our second field trip involving SMAN 3 Jayapura, the schedule was delegated to internal museum tour guides. As a result, there were differences in how these groups reacted in the interviews and journals. There were no complaints from SMAN 1 Jayapura students regarding the tour guide’s skill. The students often gave credit to the guide and said they felt ‘inside’ the story as he explained the collections and the story of each collection. In addition, many questions asked were answered well by the guide. In contrast, student participants from SMAN 3 felt that the presentation given by internal tour guides were not optimal because of articulation problems and answering participants’ questions

with little detail. This was made worse because, when explaining, the older tour guide was chewing betel nut.¹⁷ It was not surprising that the comments from this group were negative.

There are many good cultural and historical collections in the museum. The problem was the way the guide presented and communicated them all to us. I mean he was good... but the way he communicated was not well. The articulation was not clear enough. I think he should make notes next time he guides other visitors. (Participant 1, SMAN 3 Jayapura)

[T]he explanations of the tour guide in the museum was not clear and not in detail. His pronunciation and articulation were not clear. He presented each collection with a very brief explanation [and] I think when we asked questions he did not answer in detail. (Participant 4, SMAN 3 Jayapura)

During my observation, the internal tour guides explained the cultural objects briefly, without structure, often jumping from one collection to another and using a low tone. When the students asked questions, it was clear from their faces that they expected more explanation. Participant 9 from SMAN 3 stated, “*it was somewhat incomprehensible, not attractive and less convincing*”, while her friend Participant 3 felt that the guide himself had limited commitment, perhaps unfairly maintaining “*the guide is too old and will be retired soon*”. These comments indicate that the museum is inadequately prepared in providing or training more qualified staff in terms of knowledge and skill. It is important for museum tour guides to develop an audience focus and learner focus at the same time (Best, 2011, 2012), engage their audience, act as a broker of understanding (Griffin, 2004; Howard et al., 1997; Weiler & Yu, 2007) and provide interpretive skills when communicating cultural values (Davidson & Black, 2007).

In contrast, for the guides in Abar, both groups of secondary students were positive about cultural presentation issues. Although the voices of local guides seemed better and clearer than in the museum, their explanations were also unstructured. However, student participants seemed fine with this and did not pay much attention to this specific issue, possibly due to the shortness of the explanation of cultural background of the tribe, the village and the value of

¹⁷ For many Papuans, chewing betel nut is a habit, as well as part of their cultural identity (Yuliana, Idrus, Mansoben & Arifin, 2018). Burton-Bradley (1967) argued that chewing betel nut is intimately related to social life and customs of people in Papua and Papua New Guinea. Here, unfortunately, however, it made it difficult for the students to hear what the guide was saying.

sempe (approximately 30 minutes) and were more attracted to practical activities with clay and crossing Sentani Lake. Compared to the previous museum presentation, Abar was seen as more challenging, but also more satisfying. Many students commented on the boat trips, interacting with craft-makers and villagers, enjoying views and a brief tour in the village. Moreover, they enjoyed more active, free learning as they practiced making *sempe*.

In addition, the responses on site management found that students viewed the facilities in both venues as able to affect their learning. In the museum, students commented on panel information for cultural objects that were missing. Participant 1 (SMAN 1 Jayapura) noted that it is important to provide panel information: *“they should put more panel information on the collection; I mean the guide only presented a few explanations”*. Meanwhile, Abar was not optimal to serve their needs to learn, due to a small workshop for making the crafts. The students had to crowd around the local craft-maker only to study the process. As a result, in the interview, a few of them complained and shifted their study to outside the workshop with modern tools.

I saw the process for a moment then I moved to printing tool and rotating table. Too many students stood around the traditional craft maker. Their room is too small. So, I moved outside with some friends. There were also craft makers outside [who] helped. (Participant 10, SMAN 3 Jayapura)

Complaining of a similar situation, the students below indicated a preference for more modern tools to practice making *sempe* due to the crowded workshop: *“I saw the traditional process, but there were too many students there, so I changed to modern printing tools”* (Participant 12, SMAN 1 Jayapura).

7.2.4 Transportation and distance barriers

This subcategory emerged from student participants who were concerned about the boat. A few students, particularly female students, felt nervous to take the boat, perhaps due to superstitious beliefs about the lake, as well as fears of drowning or being seasick:

I think the challenge [was] when I took the boat. I mean I have 7 years' experience using boats. However, the wave between sea and lake are quite different. So, I felt a little nervous. (Participant 3, SMAN 3 Jayapura)

However, for some students, the barrier of the boat trip was in fact illustrated as a challenge that they valued. They praised themselves for overcoming the challenge and described it as an achievement. One student indicated it was his first experience of taking a boat: *“That was my first time taking the boat. I was afraid to get drowned. I thank to God I can handle my fear and get through it”* (Participant 10, SMAN 3 Jayapura).

The other issue was the distance from one venue to the other. Although the majority of student participants enjoyed bus trips and did not complain about the length, a few students had motion sickness on the bus. Another student responded that Abar is far from museum and we need to take the boat to reach it. Compared to museum that can be reached in less than 10 minutes from SMAN 1 Jayapura and 20 minutes from SMAN 3, the village took over an hour.

7.2.5 Difficulties in learning about the topics

The number of students that faced difficulties in understanding the topics covered in the trips was quite small (5 interviews and 1 journal). According to one student’s journal, there were too many objects to learn about in the museum and they argued they are all important to learn about. The museum was felt to be full of knowledge. One student wrote, *“I was not sure if I can understand all the materials taught to us”* (Journal 12, SMAN 1 Jayapura), while another student added that the trips could not cover his learning needs due to the short time spent in the museum, commenting, *“Next time visit I hope we spend more time in museum. There are so many collections there and we need more time to learn each of them”* (Participant 8, SMAN 3 Jayapura)

As Bitgood (1989:3) points out, ‘it is unrealistic to think that two or three hours in a museum or zoo is going to have a profound effect on the amount of factual learning’. This was probably due to unstructured learning objectives arranged by us (teachers and researcher) combined with students’ initial amazement that distracted them from the cultural objects they have seen in museum. Our learning objectives were designed to stick to the secondary level curriculum, discussing two- and three-dimensional cultural objects, particularly the collections of traditional *sempe* crafts in the second venue. However, being exposed to many cultural collections in the museum that have characteristics of two and three-dimensional objects, the students seemed a bit lost. The learning focus became abstract as the tour in the museum covered almost all the collections. Although we allocated more time and asked the tour guide in the museum to emphasize the *sempe* collections, students seemed to have reached capacity before encountering the *sempe*. This might influence their feelings about the density of learning material. Moreover, another aspect regarding the difficulties of learning about the topic was

possibly caused by feelings of amazement and curiosity. For the students, seeing new cultural objects with cultural values coupled with myths resulted in feeling overwhelmed. The core benefit of contextual learning in school trips is helping to accommodate active learning and offering more options in freedom of learning. However, for these students, given little time and many things to learn created a degree of stress, particularly when students are used to more traditional forms of knowledge acquisition.

The other problematic aspect of learning is seen in those who felt crowded while learning in Abar. As previously described in section 7.2.3, the workshop building could not accommodate all students (*“I saw traditional way and it was really interesting, but there were too many students there” (Participant 7, SMAN 1 Jayapura)*). According to this student, making *sempe* was attractive, but the crowd forced her outside. In this case, the student indicated that although the traditional method was the essential topic, the crowd decreased her enthusiasm for the topic and the degree of experiential learning.

7.3. Teachers’ Problematic Aspects

It should be noted that, regarding teacher participants, they are a combination of secondary teachers in both non-vocational and vocational schools in Jayapura. The majority of participants were able to share their perspectives on school trips based on their previous experience, while half of those who have interviewed were teachers engaged in our school trips and therefore had recent experience of trips. In terms of barriers and constraints, five subcategories emerged, namely institutional and local government support, the absence of codes of conduct, human resources and safety and security. Some details of the subcategories, including open codes and references coded, are presented in Table 7.2.

Table 7.2. Teachers’ Problematic Aspects

Sub-categories	Examples of open codes	References coded
Institutional and local government support	Funding	I hope to get more support... You know funding is always the biggest problem. They [school] always complain if we tell them we need money for this. It is very difficult to get sponsored (Teacher participant 4)
	Local government support	Support from school and departments [that are] related. Like education and cultural department policies. We sometimes feel worry in terms of [whether] they will misunderstand the trip (Teacher participant 1)
Managing learning on-site	Managing students’ behaviors & commitment	You know students sometimes overact and do things without thinking (Teacher participant 7)
	The absence of school trips’ guidelines /policies	We don’t have guidelines. I can say all schools in Papua don’t have it. (Teacher participant 11)

Safety and security	Physical risks	Especially if there are drunk people on the site collecting money by force and we can [come into] physical contact with them. This is what we try to avoid (Teacher participant 5)
	Social and political issues	Also, I think current political tensions like many protests in Jayapura can also be our obstacle. We do not want to take students outdoors if the atmosphere is not good. It is better to cancel (Teacher participant 3)
Human resources	Teacher capacity	It is quite difficult to integrate with the topic. We need to think carefully before integrating the topic with the curriculum (Teacher participant 10)
	Lack of assistant teachers	If we take students out, then at least we should take two teachers with them from the department. We don't have enough teachers in our department now (Teacher participant 8)
Time Management	Teaching schedules collide	Moreover, we need to think about the schedule. I am afraid that there will be collide among one schedule of teaching to another. You were a teacher here also so definitely you know if other teachers will object if their teaching schedule is used by other teachers [laugh] (Teacher participant 9)

7.3.1 Institutional and local government support

The subcategory of institutional and local government support represents teachers' concerns at the lack of support from local government and schools, including funding issues. According to most teachers, funding is obviously the biggest constraint faced in organizing school trips. One teacher highlighted the problem of transportation costs after noting that some schools that already had school buses benefited because they could reduce the cost of school trips. *"This is also crucial, I think. Our school has no bus. You can imagine, we need to hire bus and it will cost a lot per day"* (Teacher participant 8)

In subsequent comments the teacher said proposals requesting school buses had been made but it seemed that all the institutions they spoke to seemed to ignore her. Arguing that the bus can be used for many learning purposes, this comment indicated blame for both school and local government institutions for not responding to their needs. It is important to underline that schools in Papua do not have the ability to buy school buses and the only way is to ask for assistance through requesting vehicle procurement from local government agencies or from donations from parents of students (very rare in Papua). In many cases, school principals are required to be proactive, otherwise the related local agencies will ignore them. However, another teacher from a school which has a school bus argued that having a school bus does not mean they are free from transportation costs. Teacher participant 11 claimed, *"we have school bus, but we need to pay the driver and the gas"*. Although in the past the school was responsible to allocate funds for school trips based on teachers' proposals, the teacher participant indicated

that this was not enough to cover trip expenses. They had to be creative, by asking students to bring their own meals and allocating the money saved for fuel or the bus driver's fee. Many teachers implied that the school must be more responsible for handling all costs, rather than asking the teacher to manage the expenses. To link back to my observations, this comment described well the arrangements regarding our school trips. Both schools involved in my school field trips warned me to allocate funds for bus drivers and fuel because their school did not provide them.

In addition, other teachers described that funding school trips was a particular dilemma in the Papuan context. Teachers implied that the local provincial government had warned schools to not charge students due to special autonomy status for Papua, but at the same time, they need more funding to cover the expenses. 80 percent of the special autonomy fund has been allocated to districts or municipalities including the educational financing, which includes funding for students' needs in schools (Mudiyasa, 2016). Schools are requested to propose a draft budget and activity plan to the district or municipality each year. However, many items in the draft are not approved. In many cases, when they are programming outdoor activities, these will be rejected. Teacher participant 8 implied that their principal often argued that it is better to allocate the money they have obtained to support other programs as they often run out of funding. Tangible school facilities will take priority over intangible learning such as field trips. Thus, here there is a feeling of a lack of support from school principals. Meanwhile, for teachers, asking students to fund a trip is risky and the school obviously may reject this approach to avoid actions from parents and sanctions from the local government.

Funding for things like this is very complicated. Like the process. Abuse of funding has happened in many schools. Schools are strict for funding approval nowadays, even if it is a good [learning program] for students. In many cases, sometimes the schools have not got money to allocate in this kind of program. So, if we ask for funding, then it will be rejected (Teacher participant 4)

Another teacher participant shared similar concerns with this anecdotal evidence on local government sanctions for charging students:

Obviously, it [the biggest problem] is trips' funding. I believe students would gladly participate but every school has a different policy to spend money. For schools which have strong finance, they will have no problem at all. We cannot ask students to pay as

well. Like I said, we can be accused of [charging] an illegal fee on students. [The] school obviously could not force students to pay. We will have problem later with Mr. Mayor [laugh]. (Teacher participant 12)

This participant mentioned that there have been many cases in the past of threats from parents and sanctions from local government. One school noted that in the past, the expenses were shared 50:50 between schools and parents. Although parents sent their children, they still objected, saying that education should be free and schools had no right to ask for money. In addition, other teachers indicated that the schools can perhaps seek voluntary contributions from parents, but they have never tried this.

Regarding support, another teacher expressed his bewilderment with the Papua local government vision. The teacher claimed that learning outside the school is not reflected in Papuan government policies with any seriousness. Yet, this would serve as a valuable stepping stone and have a potential impact that might be positive for the implementation of the local government's vision and student needs.

I think local government needs to think about the importance of Papuan local content to future generations. I mean, they know that to introduce students to Papuan environment including culture is important. (Teacher participant 1)

According to the teachers, the local government announces regularly that Papuan cultures are endangered, but concrete solutions are not produced to maintain them. Introducing students to Papuan culture through trips is vitally important to preserve the Papuan environment at an early stage. In addition, the participant criticized a lesson related to Papuan cultures in K-13, suggesting that Papuan local content is being misinterpreted by local government.

The term 'local content' means you have to explain about what specific things are special about [the] locality of your area. However, I think people misinterpret it into teaching HIV-AIDS and health reproduction. They don't teach about local crafts, traditional dances or specific things about Papuan culture but give HIV-AIDS and health reproduction materials. (Teacher participant 1)

He also argued that the important aspect of taking students out of school aligns with the learning context described in K-13. Engaging an experimental approach or active learning on-site within learning activities was considered possible to be provided through school trips.

Another teacher shared his concern about the support issue by illustrating that local government needs to encourage schools to conduct school trips through specific local policies. The Papuan provincial government has issued local regulations regarding the protection of Papuan culture (Pemerintah Provinsi Papua, 2008b, 2008a) and is fully supported by Indonesian law (Pemerintah Republik Indonesia, 2001), but the implementation of these rules is deemed not to work due to lack of support and attention. The participant implied that school trips should be better regulated with a wider scope to encompass all relevant departments (*“It would be helpful if they can make policies to support this” (Teacher participant 4)*). Describing their experience in organizing trips, many stated there was no involvement of local government in the trips as they claimed that the trips were purely their initiative and they seemed to have to work and design every detail from scratch (interviews derived from SMAN 1, SMAN 3, SMKN 1 and SMKN 3 Jayapura teachers). One teacher illustrated his experience in integrating experiential learning when he took his students to cultural locations to practice tour guiding: *“As I remember, all of our preparations were organized alone without any assistance from outside the school (government officials). Like contacting locations, materials, logistics and so on” (Teacher participant 5)*. In addition, where there were mechanisms in place, a few teachers indicated the paperwork for field trips was too complicated. For example, making school trips proposals to schools, adjusting the school timetable, asking permission from higher authority, building contacts and so on. Coupled with bureaucracy, it was time consuming to knock on so many doors amongst the other demands of the teaching profession: *“We have to deal with many parties about this (trip). Like tourism department in province level, and then Sentani district, also with places we will visit. We have too many administration things to do” (Teacher participant 6)*

7.3.2 The absence of a code of conduct for school trips

This subcategory was likely to have emerged from past experience of running school trips. Many participants indicated many issues that led to the need for formulating school trip policies. As previously described, teachers had no formal training or experience when they began to conduct school trips. A few said they learned from the senior teachers, but they were not sure about the proper form or process to conduct school trips. There were times they encountered new situations that they have not expected. Formulating school trip guidelines can

help to improve school trip management as well as gain better outcomes. For example, to link back with student participants' learning commitment in school trips (*see section 7.2.1.*), it is important for students to adhere to a code of conduct, in particular how they should behave. The majority of teachers claimed that for teenagers, rules obviously needed to be set in order to encourage appropriate behavior in a new learning setting. One example was described in the interview with a teacher participant who participated in the trips who, on the return journey, discussed anxiety regarding how the students would behave in Abar. The teacher felt that indiscipline and behavior could be misunderstood and considered offensive to the local community. Furthermore, as the teacher originated from the tribe around Sentani Lake, the teacher was concerned about locals' belief such as superstitious things that outsiders could violate. *"The most important thing to deal with students is discipline. We have to make rules and highlight points to them"* (Teacher participant 7)

Teachers also perceived that guidelines would be useful for teachers as well in regulating how they treat students in the venue. Due to the absence of rules in this less regulated setting and close emotional relationship with students, they often could not be assertive towards students. *"I was not firm to students. Sometimes during the trip, they did things that I disagree with, but I could not refuse it"* (Teacher participant 11). Another school that refused to participate in school trips illustrated the same issue (superstitions) regarding how their students might behave in the location, which resulted in a belief that students were being possessed by ancestral spirits when they went home. Organizing a school trip to a village next to the village of Abar, they argued that there was a possibility that their students had violated traditional rules and some of them entered locations that could not be visited without asking permission from the head of the tribe. Misgivings as to how students might behave resulted in the school not wanting to take risks of complaints by many parties, parents/carers or department of education.

Our students seemed to do things inappropriate in the location. We went back and the next day some of our students got possessed by ancestral spirits. Some of our teachers had to return to the village and asked the head of the tribe to help us. (Teacher participant 2)

The cause could also be said to be the lack of teachers/local guides' control of students' activities; or perhaps students broke the local rules by disobeying warnings. Either way, schools indicated that student's behavior was the reason to not participate in school trips.

Another issue regarding guidelines was also indicated in terms of the numbers of students. Secondary level public schools in Indonesia commonly have huge numbers of students (from 1st to 3rd grade). 1st grade can consist of 4 to 8 classes, parallel, differentiated by numbers (i.e., 1.1, 1.2, 1.3 and so on). Each class has more than 30 students and this can be increased if the schools are in high demand. This makes arranging school trips more complicated for students. Although there are some economies of scale, more students need to be involved and more arrangements need to be prepared.

In the past, our students were only 15 students per class. Now it becomes bigger, 36 students now. So, you can imagine how difficult to manage them. If we want to take them out, we possibly can only bring 2 classes at one time. (Teacher participant 6)

This participant indicated that she would seek to avoid bringing huge classes out of the classroom and prefer small classes. The majority of teachers interviewed agreed while describing their past experience. Although they admitted that what might be organized by schools in developed countries was impossible, they argued if school trip guidelines were in place, this might help them to better organize big class trips.

We don't have guidelines. I can say all schools in Papua don't have it. We indeed need it. I don't know. Perhaps they [people in relevant local government departments] can design one; but if in a small class we find troubles, then the big one will be worse. (Teacher participant 10)

7.3.3 Safety and security

The open codes for the safety and security factor emerged in many ways described by teacher participants. This represents various issues from physical risks to the participants, the venue itself and socio-political aspects of Papua. As it illustrated as follows “*There was a moment when students participate in a program and he fainted*” (Teacher participant 11). Some school trips involve greater physical aspects connected to safety. Teachers are aware that in school trips, all participants, including the teachers, need to be in a fit condition to walk to the location or similar. However, the teachers argue that sometimes students are too eager to take part in activities because they can meet their friends and ignore their physical condition before participating.

For many teachers, safety and security factors are obviously crucial to decide the locations, particularly in Papua. When our school trips involved the boat trips to cross Sentani

Lake, some schools were surprised and questioned how safe this was. These concerns are compounded because the media often report on criminal acts at tourism attractions. Some of the teachers described that in many cases there are threats at locations coming from drunk or aggressive locals: *“We need to consider and prepare many things to minimize the risk. Especially when you live in Papua, you know”* (Teacher participant 4). While conducting observation and building contacts at the national museum of Papua, the researcher was asked for money by force by drunk people in the parking area. It should be noted that many tourist attractions in Papua do not having proper security management. As a consequence, these public places can be accessed and used for people to consume alcohol and commit crimes.

Further, the security issues coming from social and political issues (see Chapter 3) can become barriers for organizing trips. Recently, issues of society, Papuan human rights and free Papua movement have been significant in Jayapura. As the capital of Papua province, Jayapura can attract much attention from central government in Jakarta and internationally. Protests are often carried out in the main road, blocking access and causing severe congestion. Often it ends in chaos between protesters and police (see Figure 7.2). Teachers indicated that the situation in Papua in general is not conducive to organizing outdoor programs: *“You can see for yourself that many protests are happening in here”* (Teacher participant 2) Similarly, another teacher expressed the same concern about safety and security, indicating political instability in Papua: *“You know exactly, politics in here (Papua) can affect everything”* (Teacher participant 9).

Figure 7.2. A protest in Jayapura, close to SMAN 1 Jayapura while doing field research



According to them, students might not care about safety and security as school trips are seen to be activities, they are likely to enjoy. However, traveling and encountering unexpected events are obviously things teachers try to avoid. Concerns with safety and security lead to objections from parents/carers, who were then reluctant to let their children participate. Teacher participants indicated that they could not force students as their parents' had to give permission before the visit.

Of course, we need to explain to them, so they can also explain to their parents. Especially if it deals with safety and security issues; like the place is quite far, or a bit risky. A letter of permission is crucial for students. (Teacher participant 11)

However, at a certain point teacher argued that it is safer to travel to a location close to school. "The closer, the safer" seemed to be the attitude of one of the participants. One participant argued that if the place is close to school, they do not worry too much as it should be more familiar for teachers in term of the local issues.

We also made a school trips to Papuan Cultural Park in the past, like a short trip. There was an exhibition and traditional dances and paintings from Bali at that time, so it was good for them to learn. Moreover, the place is much closer to the school. I pass the place every day and it looks to me safer and we can access it easier. (Teacher participant 12)

7.3.4 Human resources

Managing learning out-of-school requires full commitment in management and implementation. However, for teachers, it is easier said than done, because there are many barriers such as human resources. The barrier emerged from open codes that described inability and limited experience in handling school trips and gaining maximum learning outcomes. For teacher participants, this relates to the teachers themselves and the venues they visited.

As previously described, teachers gain the skills to manage school trips by either encouraging themselves or some others adopt the procedures of senior teachers.

I think they (teacher staffs) feel worry a lot. Like... what will happen if students will get in trouble or get accident. I myself felt the same way, afraid to take them out. But I try to encourage myself. (Teacher participant 4)

The participant above claims to organize school trips on his own indicates that many other teachers had limited awareness of what a school trip is and prefer to avoid dealing with outdoor activities. Meanwhile, Participant 9 clearly showed unwillingness through her expression and responded very slowly to my question on the extent of her interest in managing learning outside of school by saying “*I try...I mean... we, art and culture teachers try to change the approach of teaching strategy, but [...] we just do not have time*”. In the next response, the participant seemed to prefer teaching in class rather than managing school trips because of avoiding related issues such as logistics, contacts, and approvals.

Moreover, a few arguments indicated that a training program to improve their skills to cover learning outside the classroom was important. Many teacher participants remarked on the issue, commenting there was no such program or training in outdoor education held by local government. One teacher participant 6, said that she has never heard of any higher educational institutions at provincial level holding such training for teachers. It seemed that this indicated that training can help them to better manage the trips as they felt that lack of ability could be covered by training. Further respondents admitted that although they have organized school trips previously, they were not sure of the ideal form of school trips, particularly how to link them to K-13. One teacher argued that linking school trips to curricula is quite difficult: “*It is difficult to integrate with the topic. We need to think carefully before integrating the topic with the curriculum*” (Teacher participant 5). This clearly indicated that the classroom curriculum can often be complicated for teachers. As Kisiel (2003) previously reported, the inability of teachers to connect the school curriculum and field trips can be a possible barrier in school trips. The problem seems to lie in a lack of understanding of teachers in terms of curriculum implementation and difficulties in tailoring the curriculum to school trips. In Indonesia, due to to a lack of understanding of K-13, many teachers choose to focus on classroom teaching based on the previous Indonesian curriculum, KTSP 2006, due to its simplicity in teaching, centered around textbooks (Retnawati, Hadi & Nugraha, 2016). Unlike curriculum KTSP 2006, the latest Indonesian curriculum centers around a scientific approach based on facts and logical thinking (Hakim, 2017; Subagiyo & Safrudiannur, 2014). The change to K-13, requires reform and an increase in practical skill and engaging experimental elements. Including these elements in a classroom means becoming more practical and if the schools could not provide the appropriate setting or experts, then it should be taught outside by engaging in an outdoor setting. For example, as part of learning about Papuan cultures and arts, students are required to understand two- or three-dimensional Papuan objects, their cultural value and how to create

them, as listed in the curriculum. This can be done if the schools have qualified teachers to deliver it and understand how to integrate the topic through outdoor learning. However, for many teachers, providing a trip where they can have direct experience might be easier than forcing students to become successful learners through a curriculum embedded in experiential learning activities if they do not feel confident to teach this material.

In addition, a few teachers indicated that the issue of teaching staff shortages can also be considered a crucial barrier:

If we take students out then at least we should take two teachers with them from the department. We don't have enough teachers in our department now. Some teachers do contract teaching. Meaning, we couldn't force them to get involved because they only do teach. After they teach, then they can go home. So, if we make this, then the other students from 1st degree and 2nd degree will have no class. (Teacher participant 8)

The participant seemed to describe that bringing teachers who do not relate to the lesson being taught will put the learning outcomes at risk, not just on the trip but also in existing school teaching schedules. Moreover, appointing contract teachers to undertake trips was seen as unfair. Ritchie & Coughlan (2004) previously have raised the issue of staff shortages in schools, which they claim can affect teachers' commitment to planning school trips.

On the other hand, teachers claimed that the problem of human resources is also at the locations visited. A few argued that tour guides failed to fulfill the roles of presenter and interpreter. As Rabotic (2010) pointed out, this can affect visitors' experience and participation. This was not an isolated experience. Taking the case of the National Museum of Papua province, a teacher participant argued that she often heard her students complaining about the tour guides, unattractive collections, and gloomy, dark rooms.

We have asked them to visit museum of Papua province, but they said that place is not attractive. The displays [and] guide's explanation is not attractive. The funny thing is they feel afraid because the interior is [dark and gloomy] I honestly try to encourage them to make visit there [...] but still they don't feel attracted at all" (Teacher participant 12)

Ideally, museum tour guides play a role in transferring knowledge and ‘determining the extent to which a tour is a meaningful learning experience for participating students’ (Schep, van Boxtel & Noordegraaf, 2018:3), but often this is not the case.

Moreover, learning from our school trips, one teacher shared dissatisfaction with the museum tour guide and his articulation problems, as indicated by her students previously when they complained that he was chewing betel nut throughout (see section 7.2.3): “*Museum guide was not clear to explain. His voice, articulation and pronunciation were hard to understand*” (Teacher participant 7). Other cultural venues used for school trips also have poor local tour guides. One teacher participant reflected on her experience in Abar, where, the local guide seemed unprepared to organize people. *We organized it well [...]. Unfortunately, people in the locations were [...] not ready. [The local guides] should have done better.* (Teacher participant 12). Meanwhile, organizing school trips previously to Tuttari Hill, one participant shared his experience regarding local guides:

However, in Tuttari hill, the guide is not really good. They do not really understand. In fact, they are local people. Technically, they should know more about this but [...] it’s a cultural site. The story about the site [should be] told from one generation to next generation. They seem to have no idea on how to explain. (Teacher participant 4)

The participant noted that many places in Papua such as cultural sites are still sacred. Sharing the stories with strangers is often considered taboo. However, he continued to argue that the Papuan government must be more active in convincing local people to share what can be told.

7.3.5 Time Management

Other aspects arising from teacher interviews indicated that schools’ time demands are a problem that restricts them from taking the risk to plan school trips. Teachers indicated that managing learning activities outside the school environment is complicated and more effort is needed to arrange them. Moreover, conducting regular school trips was felt to be a great burden for teachers due to timetabling issues. For example, many teachers argued that it is impossible to conduct a short trip and return to school. Participant 5 claimed that at least one full day should be allocated because reaching the location may take time. This is especially true in less developed countries with less transport infrastructure. Another teacher participant raised the timetable issue, indicating possible timetabling clashes:

We need to think about the schedule. I am afraid that there will be [a clash] between one schedule of teaching and another. You were a teacher, so definitely you know if other teachers will object or complain if their teaching schedule [is disrupted] by another teacher. (Teacher participant 9)

This indicated that managing school trips, particularly on Monday to Friday, is something they struggle with. As school trips in Indonesia often require a full day, there might be three or four teachers teaching on the same day who may be asked to sacrifice their schedule for the trip. Many teachers mentioned the overcrowded curriculum and previous studies have clearly pointed out that time constraints resulting from the overcrowded curriculum have made it difficult to take students out of schools (DeWitt & Storksdieck, 2008; Fägerstam, 2014) as found in Hungary (Fűz, 2018) and Scotland (Christie et al., 2014). Participant 11 commented, “*dealing with one teacher is okay but 3 to 4 teachers would be bad*”. This indicates that time management issues should be considered if teachers are planning school trips. Some teachers shift outdoor learning activities to Saturdays (“*Saturday is the best time because they are free*” (Teacher participant 10)), but some teachers still indicated challenges even on a Saturday. In many schools in Indonesia, Monday to Friday are commonly used for teaching curricular lessons, while Saturday is for students’ optional extracurricular activities.¹⁸ Unfortunately, in Papua, there are not many extracurricular activities due to the limitations of human resource both from internal or external partners. For teachers, Saturday is also often used as additional day for teaching, substituting the previous day if they were absent.

Another dilemma for conducting weekend school trips also comes from the venues. One teacher described the issue well when he was explaining *Hiroshi park*, a common place for schools to organize school trips. It is known for its environmental education and cultural activities, but is only open on specific days for religious reasons.

The problem is many of the staff are more like volunteers. Also, they are dominated by Christian Adventists. You know they are forbidden to do activities on Saturday. (Teacher participant 1)

¹⁸ The Indonesian policy has recently changed, after the researcher finished field research. On 12th of June 2017, the Indonesian Minister of Education and Culture issued Minister Regulation (Permen) Number 23 of 2017 concerning Five School Days, which regulates learning in school from Monday to Friday, for 8 hours a day. Many academics suggest this new regulation threatens students’ time to socialize outside school and access out-of-school education.

As the researcher explained in the methodology chapter (*see section 4.6.1*), this venue refused to accommodate our designed school trips that were planned for a Saturday. As our schools can only participate on Saturday, the researcher shifted the venue elsewhere.

7.4. Multiple Stakeholders' Problematic Aspects

In the current research, the stakeholders are parties that could be involved in school trips but lie outside the immediate school environment. The participants work as public servants in both the province and municipality level of Papua local government; academics who were previously involved in designing and acting for venues used for school educational purposes; and people working in the bureau of Papuan preservation. The latter has full responsibility for Papuan local government, but vertically (not horizontally) to central government in Jakarta through directorate of cultures under the ministry of education and culture. In addition, our tour guides were also included. Five subcategories emerged, namely tensions between the ideal and reality, overlapping hierarchies, human resource capacities, funding issues, management and sites' images. Some details of the subcategories, including open codes and references coded, are presented in Table 7.3.

Table 7.3. Multiple Stakeholders' Problematic Aspects

Sub-categories	Examples of open codes	References coded
Tensions between ideal and reality	Lack of government follow-up	So, we have not got such a program. I am thinking to probably to put this program in [a] program proposal (Stakeholder participant 5)
	Law implementation	We have provincial regulation no.16 2008 to support Papuan culture but our implementation is worse. In the provincial regulation, it focuses on protection and cultural management of Papua (Stakeholder participant 6)
Overlapping hierarchy among related institutions	Nomenclature issues	[W]e have problems in nomenclature [...] our nomenclatures change all the time. For example, department of cultural and tourism; education and cultural; or cultural department (Stakeholder participant 2)
	Responsibility	So, it is quite confusing. We want to propose an educational tourism program or [...] empower it and this could be through our cultural division, but [...] it has switched to another department, so I think it is useless (Stakeholder participant 9)
Human resource capacity	Papuan culture expertise	They have many experts to design valuable trips for students while we do not have experts like they have, particularly those who know Papuan culture. (Stakeholder participant 3)

Funding problems	Funding	<p>The classic problem we face is funding support (Stakeholder participant 5)</p> <p>Firstly, this program should cover every district. However, related to funding allocation, we can only select districts that we can reach (Stakeholder participant 2)</p>
Management and destinations' image	Destination image and management	<p>We also [...] worry about visitors in traditional port at Yahim, not because of the traditional traders, but sometimes there are places people sit and consume liquor. This will affect their interest to visit us in the future (Stakeholder participant 7)</p>
	Sacred and superstitious beliefs	<p>Studying about cultures is very important. However, there are things [that are] sacred and could not be told to strangers, even for educational purposes [...] the head of tribe knows it and will not share it. The problem is that sometimes schools are too afraid of this because they hear rumors that are excessive and won't risk students if superstitious things happen to them. [...] I am afraid that if they have been affected by the rumors, they will not be motivated to do outdoor activities anymore. That is why the teachers need to make observations before traveling there (Stakeholder participant 1)</p>

7.4.1 Tension between ideal and reality (policies and implementation)

This concept represents how stakeholders perceive the ideal school trip, in contrast with reality. Many participants argued that the reality of school trip programs is far from ideal, due to lack of support. Those who work as local government officials indicated that there are many national and local laws that support education outside school. In the context of cultural and natural preservation, for example, although it does not specifically mention the need for students to make visits, laws accommodate the interest of schools in Papuan culture.¹⁹ Participant 8, who works in the department of education, argued that, although Papua has no law regulating outdoor education, some laws issued by the minister of education can be used as reference points.²⁰ However, in practice participants tended to point to the absence of policy implementation as the main problem at a provincial level. According to them, this

¹⁹ The major relevant law at a national level was law of the Republic of Indonesia number 21 Of 2001 Concerning Special Autonomy for Papua Province. Other policies at provincial level can be seen in Papua province regulation number 22 of 2008 concerning protection and management of the Papuan natural resources of Papua; Papua province regulation number 19 of 2008 on the protection of Papuan intellectual Property in culture; and regional regulation of Papua province number 16 of 2008 concerning protection and development of Papuan culture.

²⁰ Government regulation number 19 of 2005 on national standard of education, particularly article 19, stipulates that the learning process in educational units is held in an interactive, inspirational, fun, challenging and motivating way, so that students actively participate and provide sufficient space for initiative, creativity and independence in accordance with talent, interests, and development of students. Other policies can be found in the Minister of National Education Regulation number 39 of 2008 dated July 22, 2008 concerning student' learning development.

implementation should be in the form of one specific program depending on what subject students are learning about (culture, biology, conservation etc.).

I think all stakeholders should have same objectives. Our culture is in critical state nowadays. Bringing students out to a museum or cultural village or asking cultural figures to explain like you did is very good. (Stakeholder participant 5)

The local policies of the Papuan government indeed regulate cultural preservation, but a specific program introducing Papuan cultures seemed not to be a priority. Participant 3 seemed to admit their failure (she works in Papua local government, focused on the tourism department): *“So far there has been no program there” (Stakeholder participant 3)*. Surprisingly, when they found out that my school trips were successfully organized to cultural venues, they felt more attracted to adopt the approach into their program. *“Yeah, that was interesting for sure. So, we have not got such a program. I am thinking to probably to put this program in a program proposal” (Stakeholder participant 9)*. The responses above indicated many contrasts between the ideal form of school trips and the reality. Acknowledging the importance of outdoor learning through school trips, these stakeholders still seemed to struggle to prioritize programming the school trips. This was similar to what has been noted by teacher participants previously on the absence of government support in terms of policy implementation (see section 7.3.1).

Another response came from an academic participant who has been working on Papuan heritage and cultural preservation issues, indicating that the policies she was involved with have never discussed education. Participant 10 commented *“As far as I remember, we never discuss about it”*. She indicated that ideally local government should be more proactive through running the local policy on cultural preservation and collaborate with other institutions or communities as well as schools.

7.4.2 Overlapping hierarchies among related institutions

Overlapping hierarchies is perhaps the most complicated issue in bureaucracy and administration among departments and institutions in Indonesia. This phenomenon is common in Indonesia; a change of president will lead to the change of name of ministries by integrating, reducing or creating new ministries. These changes affect all institutions under the ministry, including at a provincial level in terms of nomenclature and aims. Many participants therefore felt that positioning outdoor learning was complicated. One participant with a top position in a

central government institution indicated that overlaps between departments caused confusion as to which department should be responsible for handling a program.

Also, in [the] province, we have problems in nomenclature. [...] our nomenclatures change all the time. For example, department of cultural and tourism; education and cultural; or cultural department. (Stakeholder participant 2)

The same concern was remarked on by staff at local government working in the cultural department at a provincial level:

You know we have many times reformed our department with other departments, like, department of cultural first, then it evolved to department of cultural and tourism. We changed again into department of education and culture. (Stakeholder participant 5)

Another participant in the tourism department that was previously integrated with Papuan culture agreed. This institutional inconsistency means that many departments argued that school trips are forgotten as “it’s not our responsibility” or “it’s not in our programs’ aim”.

Actually, our department is cross-sectorial. We can collaborate with the other departments. For example, department of agriculture to develop agrotourism or [...]cultural department to develop integrated programs such as educational trips [...]. So, in my opinion we can develop educational trips. However, the challenges outside our department are also great. This sounds like overlapping. Which department should take more responsibility? (Stakeholder participant 3)

The participants underlined that improving cross-sectorial management among departments is important and it would be ideal to support educational trips through integrated programs. However, this problem currently leads to schools and the venues working alone without enough support. This statement echoes what was previously stated by many teachers about lack of governmental support. Another stakeholder participant commented that related departments have never tried to involve them in educational visit programs, and they felt ignored. “*We never collaborated with any of them and I believe the national museum of Papua province has never collaborated either*” (Stakeholder participant 4). Another participant explained the position of the education department in Papuan local government, which undergoes frequent change.

Previously, the department of culture was integrated in tourism. I can see cultures development was not improved well in education [...]. When the culture department integrated with us, the education department, we started to slowly infiltrate educational elements. (Stakeholder participant 8)

This is shown by the preservation division of Papuan cultural values (BNPB-Papuan).²¹ This division runs annual school trips to cultural venues aimed to preserve Papuan values, and many times they felt that overlapping hierarches were a barrier, as described by a senior person from the institution:

We want to collaborate [...]. However, we have technical problems [...]. Firstly, in term of structural organization, we have different levels of hierarchy. In province and municipality/districts level, they have echelons 1a and 1b. My office [...] is lower compared to them. However, I can see many of them do not see [it] from this perspective. However, at a provincial level, sometimes we ask for coordination, but perhaps our echelon seems lower to them. Perhaps they think “who are you, asking us to get involved?” (Stakeholder participant 2)

7.4.3 Human resource capacity

The collective mindset of stakeholder participants was that human resources (both in quality and quantity) could not be separated from the success of school trips. They argued that it is a classic problem in Papua to lack of experts to design trips or to present cultural materials. They agreed that this will affect the outcome of learning on school trips. For example, one stakeholder claimed that compared to schools in Java, which actively organize school trips, Papua still has problems with experts. The participant stated, “*They have many experts to design valuable trips for students while we do not have experts like they have, particularly*

²¹ In the hierarchy, this division is vertically under the ministry of education and culture through the Directorate General of Culture of Indonesia. Meaning, the programs and agendas run by them are designed by the ministry and they are fully responsible to the ministry but not provincial government; or municipality/district government at a provincial level. The relationship between the divisions and provincial government is intertwined with coordination, guidance and supervision by the central and also regional government in the area. However, in terms of structural administration, the director has a lower grade than directors of departments at a provincial level.

those who know Papuan culture” (Stakeholder participant 3). Furthermore, one participant remarked on this when explained issues regarding museum human resources:

Human resources are our problem. It is quite difficult to find qualified human resources both to have interest in anthropology and [skills as an] educational guide. I need someone to help me. I handle lots of responsibility and I believe some other educational staff in this museum [are qualified] in term of skills to guide visitors. (Stakeholder participant 4)

Stakeholder participant 5 suggested that cultural presentation in the cultural venues was an important element. He underlined that Papua has approximately 24 historical and cultural sites, but qualified people available to present them were limited. The Papuan government made a decision to overcome the issue by employing local people in the area who know about the cultural and historical values of the site, mostly heads of tribes or heads of villages, but there is no evidence that they have been trained to guide and present materials to visitors.

Local government through the department of culture and tourism has appointed several people from each cultural site to be local guides. This is my village and I work as a civil servant so, yeah, I was appointed then. (Stakeholder participant 5)

The policy is said by local government to empower local communities, although in some points this seemed mainly to avoid conflicts with local people in the area and customary ownership issues.

Teachers also claimed a lack of ability to design a proper educational visit and embed cultural topics in the curriculum, both in the classroom and in the venues. In term of cultural school trips such as ours, one participant suggested that there is only one higher education institution focused on Papua cultures, and no schoolteachers come from the institution: *“I think human resource is the main challenge. We still don’t have many tutors or teachers [educated specifically] in Papuan cultures” (Stakeholder participant 8).* Supporting this argument, another participant commented that the involvement of native experts is important to fill the gap of teachers’ limited knowledge of Papuan cultures: *“[W]e need to prepare teachers to at least to have basic skills in teaching arts and culture before making trips. So, they can give introductions first. But this must involve the native experts” (Stakeholder participant 1).*

7.4.4 Funding problems

Like other participants involved in the current study, funding issues were mentioned by stakeholder participants. For departments under Papuan provinces such as the education department, tourism department and culture department, programming school trips meant they must cut other programs. Funding given to the staff from departments that were interviewed was claimed to be small and limited. They also reiterated that the people in the higher positions seemed to be unaware of the issues, compared to awareness in somewhere like Java and Bali. This was described by one participant: *“Actually, we want to, but of course the problem of funds is an obstacle. We are different from other regions such as Bali or Central Java”* (Stakeholder participant 3). For participants who work in the preservation division of Papuan cultural values (BNPB-Papuan), they have an annual program to run in selected schools in Papua province. However, they admitted that funding they have had from central government could not cover all expenses for the program. They described that districts in highland areas were the most impacted due to transportation cost using aircrafts.

Firstly, this program should cover every district. However, related to funding allocation, we can only select districts that we can reach. For example, Puncak Jaya district. [Covering] the distance from there to here is so expensive. Air transportation will cost lots of money. On the other side, our target for this program at least can come from various districts. (Stakeholder participant 6)

7.4.5 Management and destinations’ image

One of the mechanisms which stakeholder participants in the study indicated as essential and that can affect school trips was the image of the places they visited. In accordance with teachers’ concerns about safety (see section 7.3.3), the majority of participants agreed that currently the safety and security issues of almost all tourist attractions in Papua are critical and it is the task of government and tourist providers to fix it. Pointing to the cultural park, which used to be a cultural attraction in Jayapura, one participant described that *“Now it has become a place for illegal people to stay and often becomes a central spot to gather people to protest”* (Stakeholder participant 1). According to the participant, visitors, particularly schools, often feel uncomfortable and insecure around this place. Another stakeholder participant (Stakeholder participant 9) commented on a famous beach that has been frequently used by primary students to learn about marine life, indicating that because of negative images (drunk people and illegal charges) at that beach, the numbers of educational visitors decreased.

I believe security is important too. [...] We have already collaborated with local communities to manage tourism sites like at Base-G beach. However, still we find drunk people coming from the area or outsiders get drunk [there] [...]. Visitors often complain and uncomfortable with the situation. If this happens continuously, those who will suffer losses are those who are in the location because there will be no visits. The teacher will also think twice due to students' safety. (Stakeholder participant 3)

Surprisingly, although the situation has gradually changed, another participant indicated that the image attached to the venue, such as political issues in the past (e.g. support for the Papuan independence movement (OPM)), had shaped a negative image for public visitors. He indicated that government showed a lack of support and seemed to ignore the existence of the venue: *“People think that this museum is very close to the OPM due to Mr. Arnold Ap”* (Stakeholder participant 4). The museum in the past was felt to teach the values of the West Papua Movement to visitors by the central government. Although this is outdated, this image has persisted and (according to this participant) puts visitors off, even though currently the museum simply exhibits and educates visitors about Papuan culture.

In addition, participants had a negative image of infrastructure and facility problems.

Some needs are covered by proposals, although they are not fully approved such as books, lighting, enhancing the appearance and improving the museum's temporary space. We also still need funds to procure new cultural collections and improve presentation techniques. (Stakeholder participant 4)

He indicated that the lack of infrastructure and facilities can decrease visitors' motivation to visit. This clearly indicated how these elements can shape destination image. Meanwhile, in Abar, a participant remarked on the facilities: *“Our workshop room is small also and could not accommodate all students”* (Stakeholder participant 7). To link back with what has been indicated by students and teachers, it is clear that stakeholders felt that image of the venues will play a significant role and that they need to improve. Students previously complained about the small workshop and the absence of panel information (see section 7.2.3), while teachers argued that there were weak presenters and sites were not well-prepared (see section 7.3.4).

Similar to teachers voices regarding students' behavior (see 7.3.2), a few participants indicated that superstitious beliefs attached to the destination can also negatively affect their

desire to undertake a school visit. This particularly happens to visitors who still preserve strong cultural values. For participants, several cultural villages still maintain the beliefs of their ancestors and some spots are forbidden. When strangers break the rules, unexplained phenomena can be happened. This probably makes visitors (particularly schools) afraid to visit: *“[I]f they have [been] affected by the [superstitious] rumors, they will not be motivated to do outdoor activities anymore” (Stakeholder participant 1).*

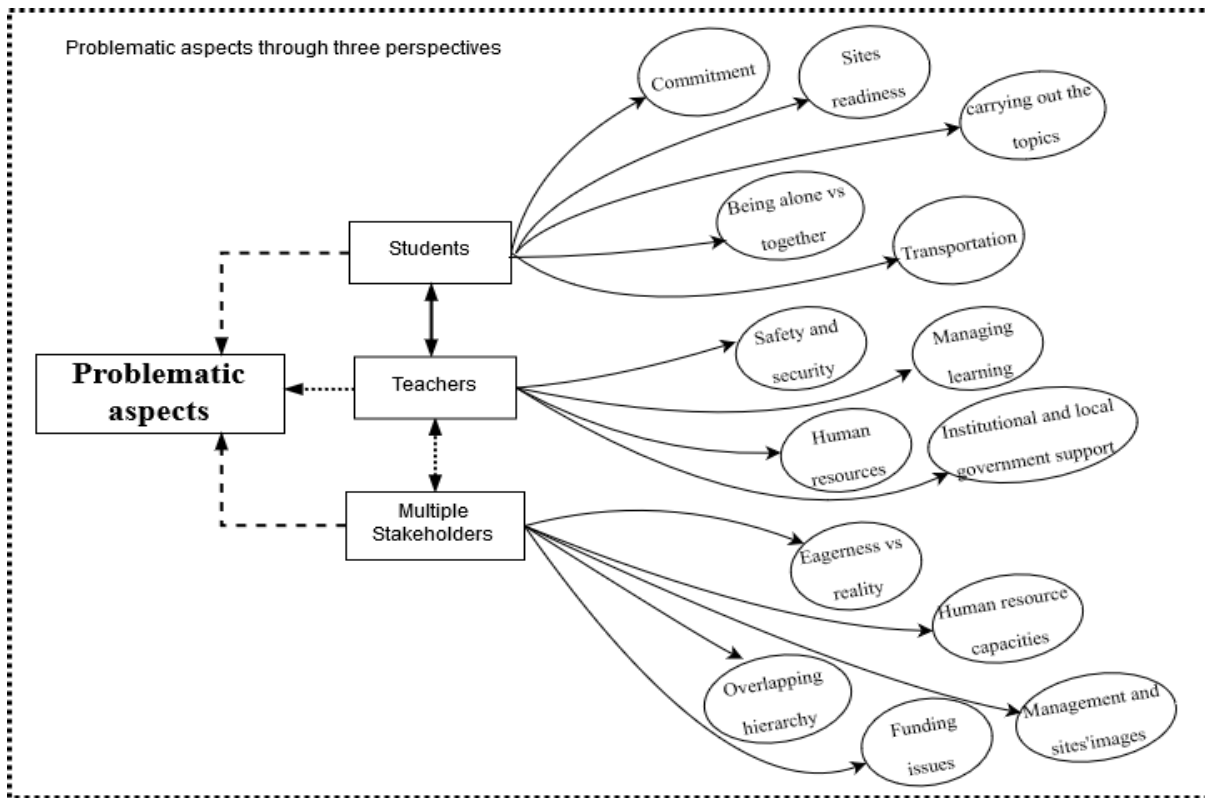
It is undeniable that, for visitors, the image of a site is essential to their travel decisions (Hall, 2009; O’Leary & Deegan, 2003), as highlighted in many previous studies (see Beerli & Martín, 2004; Chen & Tsai, 2007; Marino, 2008; Pike, 2010). Echtner & Ritchie (1993) pointed out that destination image is complex and subjective in nature; and can be categorized into two main aspects: cognitive (perceptions of individual attributes i.e. destination quality or friendliness of people) and affective (holistic impression i.e. atmosphere or mood of a destination). Participants seemed to correlate the constraints faced by teachers and students such as weak guides or drunks. Meanwhile, from the researcher’s point of view, the withdrawal of schools can also be seen to be due to superstitions (see section 4.6.2).

7.5. Chapter Summary

This chapter presents the conceptual theme of problems faced on school trips from three perspectives. Two groups, students and teachers, were taken from the school setting, while the other stakeholders were taken from outside schools, from local government, academia, and museum and local tour guides. In addition, defining the function in the current study context, students were the participants; teachers mainly act as facilitators and main designers; and stakeholders were engaged to provide services including policy, planning and support.

The findings in the current chapter have underlined important aspects that have acted as barriers to experiential learning. Despite differences in function and role, there was much that these groups had in common in terms of identifying barriers (see figure 7.3). For example, all the participants agreed that problematic aspects came from the venue. Students mentioned sites’ lack of readiness while teachers described issues with human resources, particularly lack of skills, and safety and security issues. Similarly, stakeholders remarked on the capacity of human resource and negative images of the sites. Funding was also categorized as essential for both teachers and stakeholders due to issues around students being charged and general lack of funding allocated to departments at a provincial level. To summarize the findings of how experiential learning perceived in school trips as described in chapter 5 to 7, the reader can refer to appendix 8.

Figure 7.3. Illustration of findings Barriers and Problematic aspects of School trips integrating experiential learning



CHAPTER EIGHT

Discussion and Conclusion

8.1. Introduction

This chapter focuses on the previous findings and combines them all into one holistic discussion. Following chapters five, six and seven, this chapter braids the three perspectives together. As a reminder, the study took place in eastern Indonesia, Papua province and all empirical data was obtained from relevant participants relating to the research questions regarding school trips. To achieve trustworthiness, the researcher has followed a methodological process in order to withstand scrutiny, which involved running several field trips with students from secondary schools.

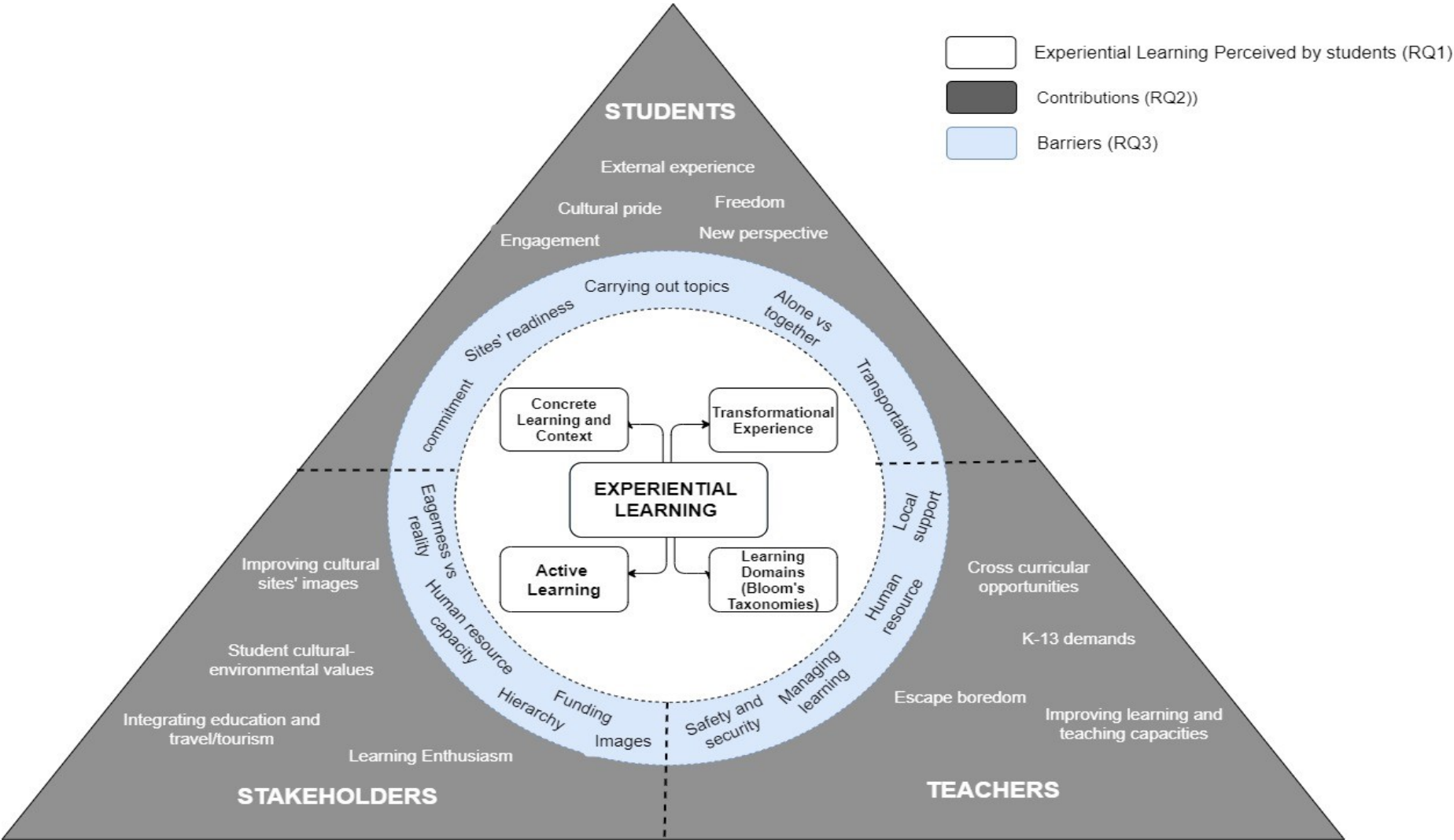
As a subset of edu-tourism, the current study utilized the term ‘school educational tourism’ (school trips/excursions) used by two influential academics in the educational tourism field. Using the term ‘school trips’, Larsen & Jenssen (2004:46) defined school trips as ‘a particular class of tourist trips characterized among other things by being group tours where the majority in the group is children’. Meanwhile, Ritchie (2003:130), who preferred to use the term “*tourism*” claimed school educational tourism ‘is defined as incorporating all schools for children between 5 and 18 years of age, as well as language school where people go abroad to learn about language’. Moreover, he indicated that there were two types of this sub-set of edu-tourism: curriculum-based trips; and extracurricular excursions. The current study falls into the first type. It is worth noting that students’ perceptions of school trips are influenced by holistic systems of education. Although the aim of the study was primarily to explore the students’ experiences, the contributions from teachers and stakeholders illustrated the impact of students’ perspective in describing the experiential learning values of such trips. From the researcher’s perspective, capturing other points of view was important to reveal the phenomena being studied.

In the previous three-chapters, the researcher presented data sets that can help us to understand the Indonesian context of experiential learning through school trips and how some aspects can negatively contribute to the learning experience of students. Using grounded theory through coding analysis, categories have been identified and outlined to support the study. This chapter focuses on discussion by addressing each research question and discussing key elements found in categories that are relevant to existing theory.

A number of interesting results have been underlined in this thesis regarding *how experiential learning via school trips in the outdoor education setting is perceived and contributes to students' learning in Papua, Indonesia*. To address this, three research questions were formulated to support the main research question: 1) How effective are school trips in delivering experiential learning? 2) What are the contributions of school trips (with experiential learning integrated into them) and how are these understood by key stakeholders? And 3) What aspects are problematic in experiential learning in the school trip context?

A model of experiential learning perceived in school trips (figure 17) is provided to give a visual and simplified representation of the grounded theory emerging from the research. The relationships of students, teachers and multiple stakeholders are viewed holistically as a pyramid demonstrating the insights from all three groups. Boundaries are represented as permeable because these groups work interactively with one another and influence one another. At the centre of the model is the effective elements as identified by the students as this is the core of any experiential learning strategy. This answers the first research question *How effective are school trips in delivering experiential learning?* Individual contributions are then present in the outer sections of the model and reflect the views of each of the stakeholder groups. This represents the second research question, *what contributions do school trips make that are compatible with integrating experiential learning and how are these understood by stakeholders?* Achievement of these antecedents is mediated by the various barriers that each of the groups identified and these are represented in the inner surrounding circle. This tackles the final research question, which examined *what were the problematic aspects in experiential learning in the school trip context?* As a whole, the model seeks to enhance conceptual understanding of the empirical phenomenon complementary to the discussion, as it interprets the complexity of experiential learning and acts to demonstrate relationships among categories of this study. The following discussion summaries research questions from the study shown in the model in turn.

Figure 17. A model of perceived Experiential Learning in School trips



8.2. Revisiting Research Findings

8.2.1 The effectiveness of School Trips through students' lens

How effective school trips with experiential learning are, and their taxonomy in the cognitive domain in the context of Indonesian secondary schools, was described in Chapter 5. School trips can provide a reflective experience and these student “travelers” are able to obtain learning value from it. Travel involves experiential learning such as field-based education to offer direct knowledge, by experiencing authenticity first-hand place and involving reflection to maximize the learning experience. Taking students out of the four walls of their school has been indicated to benefit them, due to elements of interaction with a setting, as well as to encourage them to make experiential connections to ideas and concepts, and supplement subjects taught in class (Greene, Kisida & Bowen, 2014; Krepel & DuVall, 1981; Alon & Tal, 2015) and build connections to topics in the curriculum (Cahill et al., 2010; Costantino, 2008; Noel, 2007). The authenticity found on site and opportunities to get more engaged in hands-on experiences through physical activities cannot be duplicated in the classroom (Behrendt & Franklin, 2014; Bitgood, 1989; Greene et al., 2014; Krepel & DuVall, 1981). Along with these attributes and characteristics found in the trips, experiential learning, the core of the trips, which is often described as ‘learning by doing’, offers unique relationships developed through participants’ reflections based on their experience, to improve their skills and knowledge capacity and thus contribute to the broader community (Association for Experiential Education, 2012; Kolb, 1984). Therefore, school trips can be a valuable tool to enhance the learning process by putting certain abstract concepts into a more realistic and relevant context (Krepel & DuVall, 1981; Orion & Hofstein, 1994a).

Learning from the research findings, most students emphasized that *concrete learning and context* were embedded in the trips and activities (mentioned by students and journals in 65 sources, 313 direct references). Students valued the trips because they offered more learning options and freedom (see figure 17, contributions for students). Although the activities lasted less than 2 hours in each venue, many students connected the trips to topics learned in the classroom. Many comments and descriptions drawn from both interviews and journals indicated connections between experiential learning to provide concrete experiences (Kolb & Kolb, 2005). For example, students connected what they have gained in the classroom to what they have encountered in both venues and reflect it in various forms of learning values. Referring to Kolb (1984), this occurs when participants encounter concrete experiences. Vince (1998) argued that this stage is when a person is personally having a direct experience. According to Kolb’s theory, learning acquisition is not simply to observe or read a textbook,

but an also means a learner participating actively in an experience and learning from it (Kolb, 1984).

In addition, seeking external experience was described as differentiating between learning in a traditional classroom setting, and the learning experiences students obtained during the trips (again shown at the top of figure 17). There are two interesting elements that can be underlined here. Firstly, the students seemed to express external experience concepts in a cultural learning process (through the activities) and the travel process itself. It was clear in the interviews and students' journals that the cultural learning process described by Kolb as 'the transformation of experience' (1984:38) was happening. This was in the form of comparing instructional cultural learning gained from traditional teaching and learning experiences they acquired in the venues, constructing knowledge, skills, and value from hands-on experiences (including presentations and making traditional crafts). Secondly, the value of cultural beliefs when learned through craft-making traditional techniques has more cultural value than using modern tools. Experiential learning in the current study allowed students to go beyond their prior horizon of experience. As Reisinger (2013:28) noted, 'transformation takes place where one can engage with the unknown; with unfamiliar places, people and their activities'.

The challenges, in the form of making *sempe*, were well-described by student participants. Through the engagement in the crafting process, students were able to identify their weaknesses and find ways to overcome them. This has been suggested by previous research that exposes students to contextual learning and experimentation, to help them tackle challenges (see Goh, 2011; McQueen, Wright, & Fox, 2012; Parr & Trexler, 2011). Also, students believed that the travel aspect of school trips, which the researcher categorized as an external learning experience, allowed them to obtain experience outside the context of the learning aims in the curriculum. Interestingly, these are in general in the form of what Coryell (2011:10) called 'incidental learning experiences' such as unplanned learning, but connected to the holistic educational experience. In addition, it moved beyond the syllabus, which focused on learning in the context of activities in the venues. For example, the students described their pride in overcoming fear while crossing the lake, while some of them remarked that the most enjoyable part was crossing the lake. They also emphasized that experiencing and learning from local wisdom and hospitality cannot be provided in classroom teaching.

Many students described that the trips helped to broaden their horizons in looking at the world in a broader sense, encompassing what has been provided by traditional settings. Morgan (2010) suggested previously that school trips are a potential source of transformative

learning for students where engagement associated with the outdoors occurs. In addition, this is where experiential learning is concerned with the transformation of perspectives and views as a result of ‘the sense-making process of active engagement between the inner world of the person and the outer world of the environment’ (Beard & Wilson, 2006:2). Through the trips, direct contact with a new learning setting leads to greater awareness of humanity as a whole (Cao et al., 2014). This can result from meaningful learning or immersion due to the increased retention of intentional and accidental material, which stimulates greater inquiry and understanding. Some findings revealed that the importance of school trips to students was not only about gaining ‘formal learning’ as listed in the curriculum, but moving beyond it. This is articulated well in Sobania & Braskamp (2009) and their concept of ‘study away’. They argued ‘studying away recognizes that students can have experiences that open their minds, hearts, and behaviors to difference and allows them to experience such difference firsthand either internationally or domestically’ (p. 24). In the current context, the trips raised social issues as the students encountered people from the local community, which improved their cultural awareness. Moreover, being exposed to something unfamiliar or curious made them feel that the trip contained risk and challenges, resulting from the physical environment (Weber, 2001). We can also argue that these students can be considered as ‘adventure edu-travelers’, considering their experience of risk and challenges in crossing the lake or visiting a new place far from where they live, although the main objective was still acquiring knowledge. Referring to Horne (1992), these were described as “discovery” experiences that will shape their wider world view. This is also in line with what Mouton (2002) pointed out: that travel could provide a reflective experience and travelers are able to obtain learning from it. Through the concrete experience of travel and the discovery of new things during the travel, travelers can reflect on experiences while creating learning.

Another aspect that students stressed with regard to the experiential learning on the trips was how it can accommodate freedom, giving students more choices and freedom in their learning and allowing them to be active agents to lead their own knowledge development (Kolb, 1984). This can also suggest that experiential learning in the current study helped students to navigate in active learning (represented in the core of figure 17), as they are required to recognize the experience based on their own point of view. Krans & Roarke (1994) argued that acquiring holistic understanding in experiential learning depends on students own observational skills and conceptual abilities. Obviously, the study found that not all students were able to interpret their learning experience through active learning, as findings indicated that they faced difficulties as well in grasping the topic, due to many factors such as there being

many things to learn or over-crowding. However, they were certainly not passive during the learning process and engaged, particularly in Abar. Suggestions that active learning results from school trips and active learning is noted in other relevant studies (Krakowka, 2012; Nadelson & Jordan, 2012; Scarce, 1997; Yilmaz et al., 2013). Students in many ways found experiential learning embedded in both venues useful in addressing the multiplicity of their learning styles. It emphasized active participation, as this provided more choices and control of things to learn. Moreover, many indicated that experiential learning through subject content was facilitated their active multisensory engagement. This is similar to what has been suggested by Shaby, Assaraf & Tal (2017) and Fägerstam (2012), indicating that multisensory experiences within experiential learning outside school might improve students' understanding by adding more depth to topics learned. Physical involvement (through, for example, learning to make *sempe* or engaging with the museum collection) builds an effective connection to subjects taught, which cannot be reproduced in a classroom.

Learning taxonomies in the current study utilized Bloom's taxonomy in the cognitive domain (Bloom, Englehard, Furst & Hill, 1956), where students are given concepts about Papuan culture and arts and Papuan local content. In the museum, students were more likely to be active observers, memorizing material through the tour guide speaking. In Abar, all phases of Kolb's learning cycle were more likely to be involved, as learning activities engaged three-dimensional experimentation (hands-on action) and stimulated students to recognize their own weaknesses. Chapter 6 describes how what students learned gradually decreased. Students can comprehend the early stages better than the final stages of the taxonomy, which are more complex. Although the study adopted experiential learning, some students seemed to describe the learning experience with limited synthesis and evaluation levels. The exercise of craft-making, for example, helped students to move from knowledge (remembering the skills needed to practice) and identify their weaknesses through analysis. However, when it came to the synthesis and evaluation level, more general understanding came out, such as preservation concepts and understanding better through contextual learning. It seemed that students carried out experiential learning differently in the two locations, and the learning experience perceived in these places was different from one another and affecting students when they articulated synthesis and evaluation level. Meaning, the higher the cognitive level the more complicated it was for students to articulate it. Perhaps, the nature of activities that dynamically change during the learning process affect the synthesis and evaluation level differently. Schatzberg (2002) previously argued that students' roles and learning dynamics can differently affect students' learning cycle. However, the limited results of the synthesis and evaluation level

cannot be fully simplified such that students failed to draw learning experience through the trips. The aim was to enhance learning and retention and students successfully reconstructed and reinterpreted the experiential learning concepts using their own words based on what they previously encountered in both venues.

8.2.2. School trips as a mean to integrate experiential learning: teachers and multiple stakeholders

The second research question was what contribution school trips could make, embedded with experiential learning, and how these are understood by experienced teachers and stakeholders (these contributions are seen in the lower sections of figure 17). The findings suggest that both groups felt school trips to be more than just experiential learning, with broad and multiple impacts resulting from the transformational values in the trips.

For teachers, the school trips contributed to many aspects that shaped the learning experience students perceived. For them, taking students out of school was said to positively impact both teachers and students. Although teachers' experience was not the main focus of the study, many of them indicated that the experiential learning activities helped to enhance teaching capacities and skills outside their teaching routines. Apart from cross-curricular opportunities to combine more than one subject, such as designing the trips, playing dual roles as a facilitator and accidental presenter on-site were indicated during the interview. In an Indonesian context, particularly in the eastern provinces such as Papua, West Papua, Maluku and north Maluku, teachers' capabilities tend to be behind compared to provinces in the middle and western parts of Indonesia. These capacities and skills learnt through school trips train them to prepare and provide more alternatives in the learning process. More importantly, school trips have been seen to fill the "black hole" due to the existing weaknesses, to provide contextual and active learning and fill the gap in teachers' cultural knowledge. It is important to note that schools in Papua have been recruiting teachers due to lack of human resources to instruct the subjects of Papuan cultures and arts and local content. The issue of mismatch of teachers' discipline with the field of learning is common in Indonesia (Yunus, 2018).

Looking for the benefit to students, teachers underlined that experiential learning on trips contributed to build students' personal growth, which meant not only the cognitive domain but their affective domain as well. According to teachers, it was obvious that bonding and initiative among students was supported, as well as good social relationships between students and teachers, as previously noted (Lai, 1999b, 1999a; Behrendt & Franklin, 2014). Students seemed released from the boundaries of classroom formality into a more fluid relationship

during the learning activities. In addition, school trips supported bridging students and environment values. This was interesting because teachers illustrated that both experiential learning activities and school trips played the same roles. For example, by making visits, students claimed to understand better as they obtained full engagement due to a holistic picture of the venue. This can be in the form of direct observation, interaction and practical craft-making. Consequently, it stimulates their critical thinking and raises self-awareness to promote cultural issues. Exposing students to a new social and cultural setting was expected to make them open to new experiences and to travel without all the comforts they found back home. This will help them to consider values different from their own (Krans & Roarke, 1994).

Another aspect of school trips and integrated experiential learning relates to the latest Indonesian curriculum (K-13), which requires students to be more active and critical in learning acquisition based on a scientific learning approach. This can encompass three learning models in the curriculum: problem-based learning, project-based learning, and discovery (Sutarman, 2015). Adopting outdoor settings was said to encourage the transformation of conventional learning processes and move from teacher-oriented to student-oriented learning that involves full active participation of students. This can be in the form of multiple outcomes including bridging between the curriculum theory and reality, and to form conceptual ideas because of encountering practical learning on-site. Teachers believed that the theoretical concepts students gained in the classroom can be positively connected to what they experience on school trips (Falk, Martin, & Balling, 1978). Moreover, this suggestion concurred with previous literature about positioning school trips in terms of stimulating students' learning. Lai (1999) previously argued that such learning occurring in school trips was intertwined with students' sense of being proactive and taking the initiative in learning, particularly when they were seeing real objects that attracted their interest. Meanwhile, Higgins, Dewhurst & Watkins (2012) and Bauerle & Park (2012) argued that critical thinking that leads to problem-solving can be addressed by participants through reflecting on the experience. In addition, scientific learning occurred while the learning process involved scientific thinking, logic, criticality and objectives based on facts (see Chapter 6). This revealed that, for example, students can critically assess their weaknesses when failing to form *sempe* and attempt new techniques to correct the failure.

The study revealed that the authenticity and atmosphere of the outdoor setting can help students to integrate abstract concepts that constitute a conceptual framework and to escape boredom (Fägerstam, 2014; Lai, 1999a; Rickinson et al., 2004) as discussed in section 7.2.3. Teachers claimed these played a function in shaping students' conceptual framework in a way that involved a pleasant atmosphere, different to the classroom. Moreover, the informal

learning atmosphere on the trips was discussed during the interviews as helping students' learning interactions, helping students to conceptualize the real world. This is in line with Marcus (2008), who asserted that positive achievements can be positively gained in experiential learning through novel ways in term of broadening multiple perspectives and accessing content. Teachers seemed to realize that the density of the lessons in class and long periods of learning in school due to the demands of K-13 can be freed up in school trips (this can be seen in the barriers to school trips described by teachers in chapter 7). Teachers felt that escaping boredom for students was not only about escaping the routine in the classroom, textbooks and teachers' instructions, but it was also a way to break the bonds of the rigid curriculum itself.

From multiple stakeholders' perspectives, the core of school trips and their contribution to learning is described in terms of improving cultural venues images; shaping cultural values and the identity of learners; and bridging educational activities that aims to boost tourism impacts. Based on researcher's category analysis, the main contributions related to experiential learning are threefold: shaping cultural values and identity of learners; curriculum demand; and strategies to create enthusiasm. Shaping cultural values and the identity of learners was indicated by the connection of school trips' aims corresponding to students learning needs on Papuan culture and art. The majority of participants remarked that students can engage with cultural elements and issues on site and continue to reflect later to improve their cultural identity. Cater, Poguntke & Morris (2019) described that, as with language, which is an intangible aspect of cultural identity, the experience of contact with physical material can also strengthen identity, as occurred when students encountered museum collections and *sempe*.

Furthermore, it is clear that cultural competence was gained by examining their own cultural knowledge, values and beliefs (Kratzke, 2013), although this is indeed complicated on this particular trip, since the cultural backgrounds varied among students. However, stakeholder participants argued that although students have different cultural backgrounds, understanding Papuan cultures was important for adaptation process and intercultural understanding. Howden (2012) previously confirmed that experiential learning creates settings to not only engage students to be more active physically and mentally in learning, but also to stimulate students to solve problems and reflect on their experience as a basis for taking actions in their daily life or in the future. The context of learning about Papuan culture was interpreted to be an important part of experiential learning through navigating and transforming students' experience. Cultural knowledge about Papuan culture has value for their daily basic needs to

live and adapt to Papuan cultures. In addition, it seemed that articulating intercultural understanding means stakeholders argued that school trips went beyond just comprehending traditional skills or arts that students encountered, but helped in forming an integrated intercultural understanding. This is in line with what Putz-plecko (2008) indicated, that cultural heritage education is often carried out through art-based subjects and skills, but the main goal is holistic learning rather than just learning about history. Positioning the confusion of learning about an in-group culture and its interactions with other cultures and societies has been the subject of literature (Aerila et al., 2016; Brown et al., 2017; Dorfsman & Horenczyk, 2018). Others have reflected that students' cultural identities are formed outside school settings (Dillon et al., 2006; Dorfsman & Horenczyk, 2018; Klak & Martin, 2003; Sobel, 2009; Soren, 2009; Taylor, 2003). This study links them directly to cultural transformation through reflection on school trips' experiential learning.

Regarding the demands of K-13, around half the stakeholders seemed to understand that the demands of teachers to provide alternative learning and teaching, and that context was important. School trips were acknowledged. Others seemed lost when they were asked about links between the curriculum, school trips and experiential learning and shifted to other aspects outside the interview questions. In response to the research questions around the curriculum – *“in what ways are materials in school trips correlated to curriculum?”* and *“how would you describe the meaning of school trips that involve experiential learning in the curriculum?”* – this study found that school trips were described as providing experiential learning, which is the core of K-13. The element of “learning by doing” was commonly similar to what has been suggested by teachers as contextual learning. They commented that trips enrich both students' and teachers' knowledge, and concerns at the absence of teacher capacity to teach Papuan cultures and arts and local content were expressed in the content of barriers to school trips. They also argued that experiential learning trips can stimulate students to be more creative and innovative, which is important for future challenges as consistently asserted in previous literature (see Davidson, Passmore, & Anderson, 2010; Dillon et al., 2006; Fiennes et al., 2015; Waite, 2011). Moreover, in line with arguments about character-building, in the form of students' cooperation, negotiation and collaboration (Forgan & Jones, 2002; Ho, 2014; Wang et al., 2006), these participants stressed that what made the process different was perhaps the way that the students can intensively connect with large-scale activities with integrated values attached and local communities (as in Abar village). However, Pollard (1996) and Hancock & Farris (1988) pointed out that social characters and setting contribute to influence learning, enhance social skills and improve self-awareness, while this study suggested that the setting

provided in both places can also contribute to students' character-building, and thus attached to the core curriculum.

A deep sense of what would attract students' enthusiasm in the first place was a key part of planning a school trip with integrated experiential learning in the current study. Being in the real place can change the learning atmosphere. This involved more senses, including motor activities, something that could not be offered in a traditional classroom which mostly offers visual and auditory sensory stimulation (Auer, 2008). In addition, feeling more participation, autonomy and authenticity were well-illustrated in previous literature (Carrier, 2009; Dillon et al., 2006; Waite, 2011). This study also found that the adventure aspect was not crucial to stimulate enthusiasm from stakeholders, although stakeholders obviously talked about students' enthusiasm and focused on how significant the effect of the cultural setting and the cultural learning activities was. However, compared to students' who valued adventure, challenges and risks as an integrated part of a school trip, stakeholders felt that the main objective of cultural learning was the most important. This can only be achieved on-site, and needs to involve the learning process within the cultural venues. In the findings, stakeholders used phrases like "the real place" or "getting involved". In addition, there might be a consideration that risks and activities that involve physical challenges must be avoided, especially if the students are unpredictable.

8.2.3. Barriers to school trips

The study of barriers in the current school trips context (third research question) responded to a call for research on the barriers and problems of school trips, involving experiential learning from three lenses (students, teachers and stakeholders), and is depicted in the circular aspect of figure 17. Understanding the barriers will help to build a deeper understanding to what students struggled with on school trips, taking into account that these barriers can also affect the students' learning experience. The study findings have confirmed that school trips (and experiential learning) is a complex process in terms of management and bureaucracy. This complexity was shown by the multifaceted, connected and on-going factors.

In asking under what circumstances students perceive barriers, it was found that students' barriers encompassed both the trips themselves and the learning activities. Students described that commitment should be given top priority to achieve maximum learning outcomes. They highlighted several elements that they felt affected the learning on trips, although they particularly noted time commitment because it affected all elements in the trips.

For students, time commitment was “a must”. Students insisted that failing to obey it will affect the whole trips’ schedule and more importantly affected time and learning activities in each venue. Ritchie & Coughlan (2004) note time constraints that might come up in school trips. However, this was based on adopting the constraint theory of economics and leisure based on institutions and is much closer to spatial issues in terms of logistic preparations. In addition, student learning commitment was considered important because many of them expressed dissatisfaction with a few students who were not fully committed to learning. Obviously, this evidence strengthens previous studies that discussed how students behave (Behrendt & Franklin, 2014; DeWitt & Storksdieck, 2008; Kisiel, 2005).

Choosing to be either a lone learner or a group learner was found to be crucial in trips and learning activities. In particular, lone learners interested the researcher. In many school trips, participants move mostly in groups as the learning design demands them to be more active within the group. This can stimulate a sense of belonging and unity, to achieve the learning target given by the teacher together. This close relationship leads to bonding and togetherness. In previous literature, constructing and reconstructing social bonds and strengthening the relationship among school trip participants (between students or between students and teachers) were elements seen as beneficial on trips (Larsen & Jenssen, 2004; Priest, 1986; Xie, 2004). However, as explained in the findings, it seems that a lack of teachers controlling student movements occurred and students tended to attach to friends they were comfortable with in the school environment. As the finding described, teachers were often distracted and explored by themselves. This is not necessarily negative and resulted in some active learning taking place where students can move individually, unattached to the group. However, some students were clearly lonely and this research suggests that trips from the point of view of freedom of learning and bonding can be a double-edged sword.

Another interesting aspect was sites’ management and readiness, and difficulties in learning the chosen topics. The sites’ readiness in term of educational tour guides at the museum was underlined mostly by SMAN 3 students, mentioning his unclear voice and weak presentation, jumping from one cultural object to another without tailoring the narrative, which affected students learning experience on-site. In contrast with SMAN 3 students, SMAN 1 students had a different treatment, hearing a presentation from an academic from Cenderawasih University who gave them a richer learning experience as described in many of their comments. These indicated that the museum's unpreparedness in terms of human resource capacities and skills can affect what students experience. It is important for museum tour guides to develop an audience focus and learner focus at the same time (Best, 2011, 2012), engage the listeners

and act as a broker of understanding (Griffin, 2004; Howard et al., 1997; Weiler & Yu, 2007) using interpretive skills (Davidson & Black, 2007). Difficulties in grasping the topics were expressed by a very small number of participants, complaining about time allocation in the venues and commenting on the density of material, particularly in the museum. For these students, the museum is a model of ‘collecting knowledge’ derived from various sources (i.e. cultural collections and presentation and storytelling). In contrast, Abar is described a place of ‘doing knowledge’. While large-scale studies have provided information about school educational trips known for mediating students in encountering meaningful direct experience (Cohen, 2011; Coles, Poland, & Clifton, 2015) and a process of concrete experience and extracting knowledge (Chan, 2012; Illeris, 2007; Krakowka, 2012), almost none discussed students’ perceived learning experiences in terms of comprehending the topics. For students, absorbing and extracting learning material that they categorized as “valuable leaning experience” was almost impossible. This hampered the process of students’ reflection, which is considered the core of experiential learning. Concisely, ‘a valuable experience is without meaning unless the experience is carefully considered for its true worth and reflection is the key’ (Moore, Boyd, & Dolley, 2010:39).

The teachers and stakeholders expressed few similarities in their discussions of barriers, although most of them, in particular stakeholders, were more focused on the technical constraints of school trips rather than experiential learning. Teachers viewed the most barriers coming internally, from within their schools and local government, in term of regulation and funding support and this was consistent with previous studies. Funding has been discussed from the teachers’ point of view to be the main factor preventing school trips (Anderson & Zhang, 2003; Kisiel, 2005; Michie, 1998; Taylor-Powell & Steele, 1996). Adjusting the timetable to avoid disruption of the school day and other colleagues’ lessons was indicated as complicated as well (Trant, 2010), in particular in schools with an already overcrowded curriculum (Anderson, Kisiel, & Storcksdieck, 2006; Bartosh, Mayer-Smith, & Peterat, 2006; Kisiel, 2003). The funding barriers came from the absence of financial support of school, highlighting that the school has other priorities than the trips and there is lack of support from principals. Solving the issue through student contributions was almost impossible due to fears of this being considered an illegal charge. They argued that educational regulations were not optimally implemented, and the local government does not encourage school trips to support cultural issues in Papua. Teachers seemed to feel an irony in the lack of local government support to employ outdoor teaching, even though K-13 has a close connection with hands-on experience, involving an experimental approach. School trips also link with the vision of the Papuan local

government to preserve Papuan culture. Teachers emphasized that local governments should strengthen local regulations to place school trips as core supporting agents. Rather than to embed cultural elements into curriculum and specific subjects, local government chooses to integrate elements that have no relation with Papuan cultures. Looking at the stakeholders' perspective, they described tensions between what it should be and what the reality is. This relates to policies and implementation, as well as the complex relationships between policy construction and interpretation (Ketlhoilwe, 2007). Local policies have been made, but implementation has not been optimal.

The study found that school trip guidelines or policies within the school were crucial from teachers' perspective to organize and design the trips. Teachers pointed out that the ideal school trips should be planned and well-designed (Krepel & DuVall, 1981; Myers & Jones, 2004; Ritchie, 2003) as a precaution in avoiding unexpected things, such as code of conduct dealing with students' behavior and attitudes (Behrendt & Franklin, 2014; DeWitt & Storksdieck, 2008; Kisiel, 2005). Teachers highlighted that a code of conduct can also be used to minimize students' violation of rules or traditional beliefs at cultural venues. As previous literature mostly discussed the barriers of field trips' management and planning from the perspective of developed countries, full of technical and legal matters, noting some traditional beliefs and cultural values perhaps are something of interest.

The complexity of hierarchies was a concern in the study, consistent with previous literature (Ketlhoilwe, 2007). The majority of stakeholders working in Papua local government indicated such an issue. Overlapping hierarchies regarding "who should be in charge" were often described in term of bureaucracy, nomenclature and administrative levels among departments and institutions in Indonesia. Changes to the names of the Indonesian ministry due to mergers, dispersion or the formation of a new ministry in central government will affect departments, bureaus and agencies under those ministries and vertically this will impact from provincial to districts and municipality level, or horizontally within departments, bureaus, agencies under provincial levels. Previous studies claimed this has caused many departments, bureaus and institutions at the provincial, district and municipality levels to suffer because authority between institutions often collided (Andriani, 2008; Rosyadi et al., 2014; Sambali et al., 2014). As a consequence, school trips were forced to run independently, involving only schools and the destinations. Cross-sector collaboration must be prioritized because school trips are considered to link many interests.

The study pointed out that from the perspective of teachers and stakeholders, human resource capacities were still the biggest barriers for both the teachers and the venue providers.

Teachers who lacked the relevant skills pointed to teaching staff shortages, lack of confidence, and lack of knowledge to organize a proper school trip. Teachers were satisfied with classroom teaching with less complexity in teaching compared to outdoor education such as school trips. This is particularly in terms of integrating the curriculum into the trips as illustrated in the previous literature (Kisiel, 2003; Ritchie & Coughlan, 2004; Ritchie, 2003). Coupled with the absence of in-service training provided by local government, the study agreed that a lack of adequate teacher training and support can decrease the quality of outdoor education (Kethoilwe, 2007) and fail to achieve the goal of the trip, affecting students learning experience (DeWitt & Storksdieck, 2008; Lai, 1999a; Nir Orion & Hofstein, 1994a; Storksdieck, 2001). The capacity of human resources at the venues was also deemed inadequate. As shown in the findings, both teachers and stakeholders argued that guide presentation skills and competence were crucial to provide a meaningful experience. Stakeholders felt that local expertise was important, but the researcher felt that attempting to solve the problem by recruiting local people with no proper training can be a blunder. Rather than lack of teachers' capacities as the main barrier, as previously illustrated in the literature (mainly in the setting of developed countries), suitable human resources in Indonesian venues can optimizing learning experiences in this context.

Meanwhile, other barriers included safety and security from teachers' point of view and sites' images from stakeholders' point of view. For example, the study found that for teachers, finding a safe and proper place to conduct school trips is complicated due to considering many factors such as participants' physical fitness (Amos & Reiss, 2012; Shakil et al., 2011) or the risks of trips' transportation (Beames, Higgins, & Nicol, 2012; Orion, 1993; Hofstein & Kesner, 2006), such as boat trips. Stakeholders proposed that lack of services, infrastructure and facilities can possibly lead to decreased visitors' motivation to visit the venues (Eagles, 2002; Ritchie, 2003; Ritchie, Car, & Cooper, 2008; Ritchie & Coughlan, 2004). Moreover, safety and security and site image correlated to each other when the researcher conducted cross-comparison on several sub-categories. Teachers and stakeholders seemed to generate the perception that superstitious elements were also important (although this obviously can be linked as well to school trips' guidelines regulate on participants' code of conduct in term of how they behave in the venues) and were a significant barrier. Instability in social politics in Papua influenced and discouraged participants from conducting school trips. The increased numbers of Papuan protests through the Free Papua Movement aiming to cede from Indonesia and related criminal acts were indicated as demotivating.

8.3. Recommendation to solve the barriers

1. It is obviously clear that school field trips in the current research are worthwhile and beneficial. Experiential learning is a combination of many senses that lead to learning enrichment. Current research has illustrated that not only cognitive, but affective and psychomotor learning can be positively integrated in outdoor activities and students encounter many positive incidental learning experiences related to cultural values. However, students often encounter difficulties in absorbing all learning materials as a result of the outdoors providing a rich context, limits on time or other blended barriers to learning. There is a need for teachers to design a proper trip that can cover holistic learning acquisition without encountering these problems. Teachers must set learning objectives and outcomes to be achieved clearly before the trip. Moreover, teachers can utilize collaborative learning strategies during the trips by grouping students into several groups to provide more opportunities to learn and share. Teachers need to also provide opportunities for students to explore and experience their surroundings and at the same time share this valuable experience with peers.
2. The character of school trips offers freedom and unstructured learning acquisition. It is also more relaxed, and fun compared to the rigid and formal classroom. Students can be fully immersed in the atmosphere provided teachers actively control students and interact during the learning activities to keep their focus. This can also be an opportunity for teachers to build bonds and strengthen positive relationships.
3. It is important for schools and local government to design a school trips' policy that covers the responsibilities of parties involve in the trips. This will help in overcoming students' discipline issues as well as maintaining the area of students' risk and safety outdoors as well as to regulate teachers' responsibilities in organizing, prior, during and after school trips, as well as timetabling clashes in school.
4. The capacity of human resources for teachers and tour guides in the museum and at Abar is clearly very limited. It should be noted that the purpose of school trips is different from that of visitors in general, emphasizing giving students experiential learning based on learning objectives in the curriculum. Papuan local government, through the education department, needs to provide schools with opportunities to strengthen teachers' skills, both to integrate the school curriculum into the trips and to deliver attractive outdoor learning. This could be achieved through workshops and training. In addition, local government needs to also actively strengthen tour guides' capacities and improve their skills and knowledge in delivering the material. In the

current research, for example, professional tour guides, academics and local figures should be approached and asked to contribute to improving experiential learning.

5. Funding is obviously very important for transportation, logistics and other expenses and it is almost impossible for local government to provide it to schools through the proposed school budget each year. There are several things that can be done to overcome this. To avoid misunderstanding the issue of illegal levies, a school tour program could be communicated to parents through school meetings, providing clear arguments that can raise awareness and convince parents of the contribution of school trips in supporting learning. More importantly, schools must also be transparent regarding limited school funding to support outdoor learning. Funding could also take the form of local companies' sponsorship. Schools need to be more active to approach them as these companies may have CSR (Community Social Responsibility) programs.
6. There is a greater need for solving overlapping hierarchies among government institutions. School trips should be fully supported. As the trips have a strong relationship with many institutions (i.e. the departments of education, cultural education, tourism and creative development), collaboration is highly encouraged. In addition, the image of venues should be also improved in term of facilities, safety and attractive programs for schools.

8.4. Conclusion

This final section demonstrates the achievement of the study, which aims to examine how experiential learning via school trips in the outdoor education setting is perceived and contributes to students' learning in the Papuan context. Conducting the study in Indonesia and taking three lenses (students, teachers and stakeholders), several conclusions were drawn as a result of deep analysis and interpretation. These are presented below through looking at the implications of this research for theorizing the phenomena under study; the research method; educational policy and practice; and future research directions.

8.4.1. Knowledge and Theory

- The learning experience is all about the process of being exposed to a learning setting that offers more active engagement and involves reflection. Kolb (1984) developed an experiential learning theory that combined four elements of experience: concrete experience; abstract conceptualization; reflective observation; and active experimentation. This study adds to this knowledge that has been adopted in many fields. Stone & Petrick

(2013) have recently tried to develop the concept of experiential learning through traveling and learning. Travel involving experiential learning such the field-based education trips seen here can be said to offer direct knowledge by experiencing authenticity in the first place, creating opportunities by discovery and meaning construction (Griffin, 2004; Kent et al., 1997) and involving reflection and connection to previous understanding (Davidson et al., 2010; Djonko-Moore & Joseph, 2016). Meanwhile, Mouton (2002) identified interaction and encounters, self-understanding and reflection, which helped the participant travelers to derive meaning from the travel experience and suggested that reflection was linked to a number of other experiences, the two most often referred to being emotions and learning (Bulpitt & Martin 2005). Garrison (1993) argued that education is essentially a social learning experience and describes an emerging paradigm in which students assume responsibility for constructing meaning in a collaborative or interactive setting, which refers to Kolb's experiential theory. The social element was identified as being very significant in this study cohort

- The current model (figure 17) illustrates that experiential learning and school trips are connected to each other and can effectively provide learning engagement that is distinctly different to traditional classroom. Moreover, the learning experiences that students perceived were highly influenced by the challenges, interests and values brought by each party involved (students, teachers and stakeholders). These have contributed further to the postulation of an integrated model that links to experiential learning represented by concrete learning, transformational experience, active learning and the learning domains (Bloom's taxonomies).
- This study, taking the context of Indonesia, adds to the conversation around theories of experiential learning and school trips studies, finding that the complexity of encountering experiential learning within a one-day school trip can also be a double-edged sword. It was effectively causing students to broaden their own-perspective; engage in more active learning physically and mentally; and acquire and enrich contextual learning process, referring to Kolb's theory. However, at the same time, it also disrupts the learning acquisition process coming from many related lenses, internally in schools and external providers/venues including externally local government support.
- In addition, valuing experiential learning within school trips was not merely or simply a matter of learning to enhance student understanding of the subject taught, but also encompasses a process of travel and immersion in a new learning setting, as described by student participants.

- While the relation between a one-day school trip to more than one venue with experiential learning embedded and secondary students' learning experience has not been the subject of extensive research, extant work is focused on trips of more than one day, involving higher education students and mostly from the context of developed countries. This developing country research addresses experiential learning and is likely to connect with long-term learning needs.
- This study contributes mainly by connecting the theory of experiential learning through school trips by revealing that students consider their perceived learning experience to encompass study outside the traditional classroom, the bridge with students' internal cognitive acquisition as previously acknowledged, and also the search for experiences outside learning aims, through encountering key events during the trips.

8.4.2. Method

- The current study, and especially its method, finds its place within and contributes to equip the realm of constructivist grounded theory methods. It is situated with those who have discussed and explored by digging deep into participants' learning experiences within the context of school field trips, by also engaging journals as a data source (see Davidson et al., 2010; Djonko-Moore & Joseph, 2016; Ishii, Gilbride, & Stensrud, 2009; Lamb, 2015; Northfell, Edgar, Miller, & Cox, 2013). The use of this method has been indicated as appropriate for use when students are the direct participants. Moreover, it is useful to demonstrate constant comparative categories analysis (Mills et al., 2006) as the data was gathered from various sources. Utilizing the method has resulted in rich description of experiences and realities that students gained via school trips. Therefore, although students' experiences are presented as the central focus of the thesis, the work recognized the hidden elements that emerged and was grounded in other data sources to enrich discussions.
- In contrast to a single technique of data collection, there was inherent value to employ different data approaches, as described. This is particularly important for student respondents, as they are the main focus of the study. Integrating interviews and students' reflective journals and observations results in rich data on the phenomena being studied. In terms of journals, these can be adopted to produce meaning due to its nature as an unstructured way of reflecting on experience (Kolb, 1984; Stevens & Cooper, 2009), stimulating and encouraging student participants to express their thoughts and stories. For student participants who were quiet, lacked confidence and experience, the journal was an appropriate technique to gain insight into self-awareness and learning, complementary to

other techniques adopted. Moreover, the use of different methods contributed to improve trustworthiness and credibility in the study.

8.4.3. Practice

- The study uncovered students, teachers and stakeholders' perceptions of school trips and experiential learning and barriers to arranging such trips in an Indonesian context. Distinguishing school trips and experiential learning from previous studies was important, such as experiential learning integrating only one learning setting (Ballantyne & Packer, 2002; Bhuiyana et al., 2010; Coughlin, 2010; Das, 2015; Nadelson & Jordan, 2012; Tuffy, 2011) and school trips influences on students considered mainly from one lens (Anderson et al., 2006; Falk & Dierking, 1997; Griffin & Symington, 1997). This study fills the gap and offers more holistic, detailed knowledge and practice to build understanding, combining trips to two cultural venues and integrating three lenses to capture and reveal the complexity of the school trip phenomenon and the travel process, from a developing country perspective. In addition, by adding multiple stakeholders' lenses, this study also contributes to future studies suggested previously by Ritchie, Carr, & Cooper (2003) and Cooper (1999) that seek to understand school trips decision and management to obtain a broader picture.
- Looking at empirical findings, the study highlights the importance of school trips to promote skills and cognition, matching fundamental core learning set out by K-13, particularly specific subjects in line with Papua local government policies regarding cultural preservation and Papuan values. Despite the barriers found in attitudes and behavior, learning management on-site and overloaded learning material, introducing experiential learning within school trips can effectively enhance understanding of subjects being taught. It provides heightened multi-sensory learning experiences that allow students to gain knowledge and connect to previous understandings. It helps to actively put students at the center of the learning process and engage a scientific approach including experimental activities. In addition, trips and travel are also encouraged as direct contact with a new learning setting, which leads students to generalize humanity as a whole (Cao et al., 2014).
- School trips that integrate lessons about Papuan cultures and arts and Papuan local content into the school curriculum have been noted as helping teachers to bridge theories in class to contextual learning, and more importantly, to cover teachers' weaknesses if they lack a suitable educational background. The findings suggested that, as the values encompass a

scientific approach and active learning, it can be adopted as an alternative teaching approach to implement K-13. The findings also are useful to design a proper form of ideal school trips appropriate for school needs. For example, it revealed that the schools and teachers' face significant challenges to conduct trips, concluding that equipping teachers with proper skills to conduct and integrate the curriculum was essential, while funding and timetabling are also major concerns. Formulating school trips' guidelines and instructions should be prioritized to help teachers in planning school trips, as the findings highlighted the issue of inexperienced teachers designing trips. Obviously, it will need active participation and intervention from local government and academics to provide training and regulate outdoor learning.

- For stakeholders, this study highlighted local government staff, tour guides and academics perceptions of the value of school trips. The findings were consistent with many elements that have been highlighted by teachers, such as shaping cultural values and identity, attracting students' enthusiasm and linking to the demands of K-13. However, it was also outlined that in the current situation, developing outdoor education needs serious and sustained effort. Schools should be encouraged to conduct school trips as a teaching alternative; and this must be also accompanied by improving teachers' capacity and skills to organize trips and integrate the curriculum. The findings are also useful as critiques of bureaucracy, hierarchy and administration regarding the issue of "who should be in charge". Since school trips encompass many sectors and interests, cross-sectoral cooperation is very important.

8.5 Limitations of the study

Like any study, this current study is limited in its scope and its method. While presenting important insights into the phenomena of school trips and experiential learning, limitations of this study include its specific context, a specific sample of participants, methodology, and the lens of the researcher.

Regarding the context, the school participants context were taken from public schools that were running K-13 and have more advanced facilities (a school bus and more qualified teachers). Compared to other secondary schools in Papua, the two schools were fairly close to the museum and Abar. Distance can affect students' perceptions and learning experiences (Djonko-Moore & Joseph, 2016). In addition, students here were sometimes argued to be of a higher standard compared to other secondary schools. This means that the results may not

necessarily be used as the standard in generalizing all schools in Papua, for students and teachers. The Cultural Museum of Cenderawasih University was very different for the two schools. As previously described, SMAN 1 Jayapura students were guided by academics from Cenderawasih University, while SMAN 3 students were accompanied by staff from the museum. This may influence the way they explained their learning experience as academics were more experienced and gave more detailed answers to questions, elements that can be seen to be lacking in museum staff. The school trips were also limited in terms of time. As a result, the presentation in museum was forced to follow our design and change their normal presentation style accordingly. This may affect students' learning experience. In the case of reflective journals, because students were anonymous, the researcher is unable to explore deeper or compare interviews with journals. Papua province also provided challenges such as bureaucracy and administrative approval for field research. As highlighted, it was not the purpose of this study to examine the specific complexities surrounding Papuan versus Indonesian culture. Moreover, its complexity in terms of managing locations that fit the research standard and accommodate related parties' interests (time allocation, security, comfort, human resources) were limitations.

The specific sample of participants also needs to be underlined. The researcher only used a small number of students from two schools, making the results less generalizable. Teachers from a school who were involved in school trips obviously had fresher descriptions, while other teachers were basing their comments on previous experiences only. Teachers were from a mix of secondary schools and vocational secondary schools. Stakeholders' perceptions were also a limitation of the study. As the researcher tried to capture the views of those outside the school environment, the study should also consider sources from the Regional Representative Council in Papua, as Papua province is an autonomous province and has the privilege of managing educational and cultural policies. This will help to allow a deeper understanding of the phenomena being studied.

Constructivist grounded theory as used here, and has its strength and limitations. This method helped the researcher to dive into participants' real worlds (Charmaz, 2006; Hussein, Hirst, Salyers, & Osuji, 2014) and demand deeper engagement (Matteucci & Gnoth, 2017). The massive amount of data, the depth and its richness derived from data collection can expose the researchers' data to "rigorous analysis" in order to "develop theoretical analysis" (Charmaz, 2006:127). However, as the researcher was himself a novice researcher in grounded theory, it can result in a complex coding process. The ability of the researcher to interpret the data and the meaning behind the words was tested many times. As a result, it is possible that the

researcher failed to capture or misinterpreted the meaning of participants. The space between researcher and participants might block deeper engagement with participants. As previously described in the methodology about the role of the researcher, participants seemed to suggest that the researcher had more expertise and lacked confidence to express their own ideas, which might limit the research outcomes.

The final limitation may be considered to be me, the researcher. The lens of the researcher was seen to limit the research outcomes regarding the issue of insiders and outsiders. The relationship between researcher and researched has been a recurrent concern in the methodology literature (Greene, 2014; Råheim et al., 2016) in which a researcher's position is established 'by where one stands in relation to "the other"' (Merriam et al., 2001:411). As a researcher who was born in Papua, Indonesia and has been working in the research location for years, and recognized some of teachers and stakeholders' characters, the researcher's background can provide more insight and meaning, including subjectivity. However, the possibility of maintaining an absolute position as an independent researcher can contaminate the findings and research process.

8.6. Future Research directions

The current study was focused on school trips and experiential learning in Papua, Indonesia, capturing mainly the student view and linking to the views of teachers and stakeholders. While numerous studies have investigated school trips and students' learning experience, further research is required to examine how travel processes within trips can influence students' learning (Roberson, 2018), in particular shifting the study to developing countries. Capturing this context is essential as the approach, treatment, settings and human resources involved could be different from what has been captured by previous literature in developed countries (Cheng & Ho, 2012; Coughlin, 2010; Kisiel, 2003; Nadelson & Jordan, 2012).

From an educational perspective, it is obvious that utilizing an outdoor setting provides opportunities to learn and practice through hands-on experience. However, as the current study focused on one-day school trips to Papuan cultural and arts attractions and Papuan local content lessons at secondary level, adopting other lessons or trips of more than one day with experiential learning such as biology or geography lessons within the curriculum could enrich the discussion. It is also important to examine how experiential learning within school trips can be recalled as a memorable experience (DeWitt & Storksdieck, 2008; Knapp, 2000; Krakowka,

2012). As the current study could not explore school trips' regulations from the Papuan Regional Representative Council perspective, future research can address this.

Another is that of the cultural venues' impact on student visitors' cross-cultural understanding based on different cultural backgrounds. This refers to the notion that travel can contribute not only to enhance personal development or to teach students to think globally, but also to improve cross-cultural understanding and sensitivity (Byrnes, 2001; Kottler, 1998). This study has remained somewhat apolitical in this regard, focusing on the learning experiences rather than a deeper investigation of cultural identity and its dynamism in the Papuan context. Nevertheless identifying teachers' perspectives on safety and risk, particularly linked with the economic and leisure constraint theory proposed by Ritchie & Coughlan (2004) could also be considered. As the instability of politics in Papua has affected teachers' decisions, the study can illuminate their preferences. It would be interesting for future research to conduct a study combining quantitative and qualitative research methods to compare to the current study. This could particularly compare students' satisfaction with experiential learning within school trips, or compare multiple perspective of school stakeholders (teachers and principals) to present a more robust picture of outdoor education and experiential learning in the form of school trips.

8.7. Final thoughts

The current study provides insight into how experiential learning via one-day school trips related to Papuan cultures in the outdoor education setting is perceived and contributes to students' learning in the Indonesian context, by investigating trips' contributions and barriers. The study found some highly detailed findings constructed through qualitative research grounded on constructivist and participatory perspectives. It extended the knowledge of how students perceived trips to their various learning domains and the constraints in developing countries. It additionally provided insights derived from teachers and stakeholders on how they viewed school trips contributing to students' learning acquisition and barriers to running such programs. The results of the current study do not intend to change the way outdoor education works or to replace classroom teaching, as this is obviously the core of systematic educational teaching-learning within the curriculum.

Apart from rich academic discussion of regional issues in Indonesia, education and tourism/travel contexts in Papua could be simply said to be forgotten by many scholars. In fact, Papua (and many provinces in the east, such as Mollucas) have faced educational problems for years (Erdianto, 2016; Puspitarini, 2014; Widjojo & Budiatri, 2016), particularly related to cultural pride and sensitivity (see Munro, 2013; Rutherford, 2002). As I reflect on the voices

of students about cultural preservation and the pride of Papuan students resulting from the trips, I believe that there is still much to be done to maintain the continuity of culture by involving programs utilizing outdoor teaching and travel. Introducing cultures should be better at an early stage, through interactive approaches with hands-on experience and active engagement. In doing so, experiential learning through school trips can be considered a technique that can serve a purpose. As a non-Papuan living in Papua, developing discussions by combining aspects of Papuan cultures and interacting with people from various backgrounds is expected to bring more issues of cultural preservation to a higher level.

From tourism/travel lenses, I find (again) that learning while traveling provides a great learning experience lesson encompassing universal values. Although the current study focused on one-day trips, obviously the impact of the experience gained has significant benefits and multiplier effects. It leads to understanding that experiential learning within travel served as holistic integrative learning, combining experience, perception, cognition and behavior (Kolb, 1984). As a subset of educational travel (Ritchie, 2003), it can also encompass marketing and boost the image of a cultural tourism destination in Papua. Despite the negative images described by participants, the positive impressions of our educational visitors will be delivered through many platforms, such as social media and word of mouth. Although Gretzel (2010) indicated that smartphones can also decrease social interaction and experience within destinations and local cultures, McCabe, Foster, Li & Nanda (2014) argued that it will be useful for marketing a destination, including providing access information and services. Meanwhile, Cooper & Latham (1989) argued that students visitors' word of mouth is a good investment for an attraction in the future and help to bolster off-peak attendance at attractions.

Lastly, reflecting on the researcher's PhD journey, I could say this phase is one of the hardest parts in my life. This especially occurred at the final stage of submission when the researcher faced loss of his beloved son. There was a time when, psychologically and mentally, the researcher felt exhausted and wanted to stop submitting the thesis. The supports of my family and my supervisor helped to overcome this. In addition, working on my fieldwork, I met many people who are in the educational and cultural system and considered themselves the "outsiders" of the system, but who have a great interest in combining traveling and education. Sharing the study outcomes will hopefully encourage more studies to collaborate in a Papuan context in more integrative ways for future generations.

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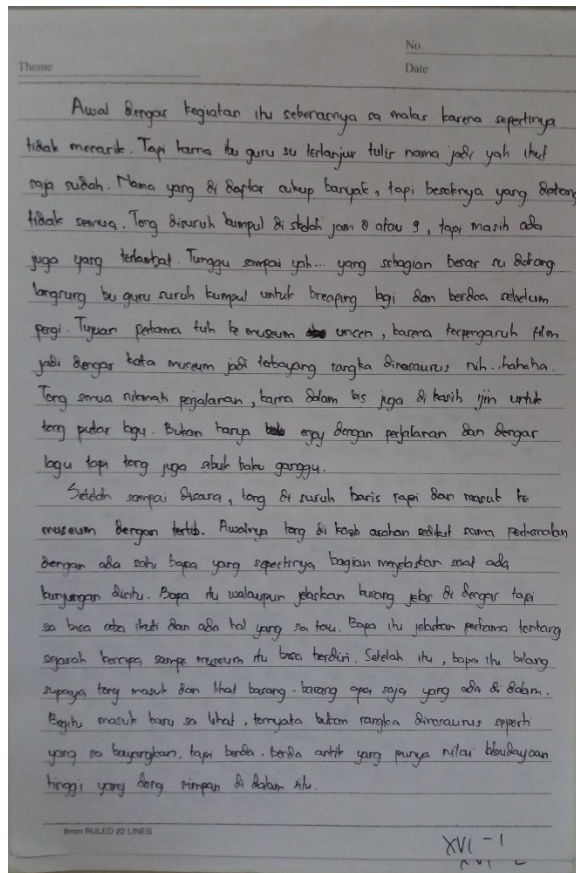
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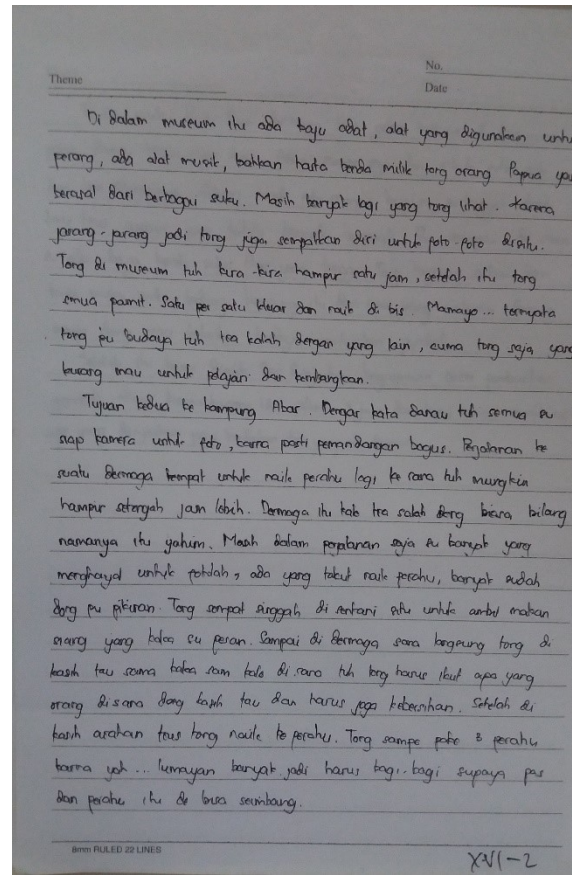
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APPENDICES

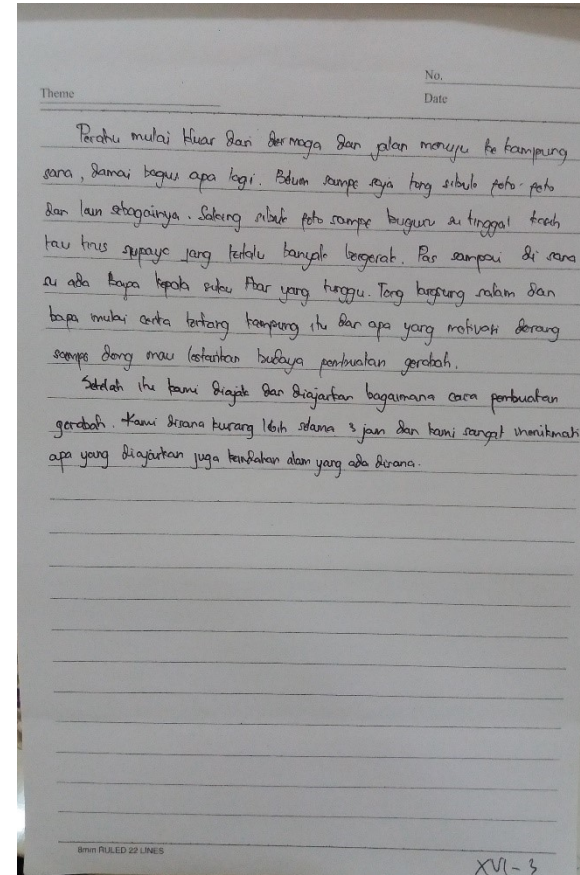
Appendix 1: EXAMPLE OF STUDENTS' JOURNAL (JOURNAL 8, SMAN 3 JAYAPURA)



Page 1



Page 2



Page 3

Appendix 2: INTERVIEW QUESTIONS FOR STUDENTS

Part One (General Questions)

1. What is your reason for taking this school trips?
2. Do you have previous experience doing the trips (in junior high or elementary school)?
If so, where and what did you learn there?
3. What do you expect from the trip?
4. What do you think the purpose of the trip?
5. What do you like and dislike about the trip?
6. How do you feel when taking the trip?
7. What is the most memorable part of taking the trip?
8. Can you explain the experiences that you thought were important during the field trip to the museum and to the village of Abar?

Follow up questions:

- a. What learning have you experienced?
- b. With whom do you usually do activities during the trip? and what is the reason?
- c. How about the weather? Any specific preparation regarding the weather?
- d. Did you discover new things or equipment that you first saw in both the museum and the village of Abar? Can you name and explain why it's interesting?
- e. How does it feel to discover new things that you have never known before at the locations (museum and Abar)?
- f. What other experiences do you remember that were very interesting and valuable?

1. Any favorite (learning) activities during the trip? and why? (give them an alternative if they want to show through photo)
2. We had free/unused times (at the museum, on the bus or in the village of Abar). Did you do any activities at these times?

Sub questions : Are there any specific reasons you participated the trip?

Sub questions : Did you learn anything while taking this the trip? Could you describe and give examples?

Core questions

3. Please describe the most valuable learning experiences during the trip?
4. Please describe the challenges and barriers along the way (and during learning activities in the locations)
5. How do you overcome these challenges and barriers?
6. What knowledge, skills and attitudes do you learn from the trips and learning activities? (knowledge for example, being able to understand the function of hunting equipment; skills such as being able to make the basic form of pottery; attitude for example, being brave because of facing fear of riding a speed boat or quickly adapting to the new environment in Abar Village)?
7. Any responses (from parents, friends, etc.) about your trips? Did you tell them about your experience with them? and how did they respond?
8. Did you interact with the villagers (i.e. craftsmen, children or people there)? what did you discuss?

Sub question: During the presentation and interaction, are you aware that you are in the process of learning?

Sub question: Give examples of how the learning process happens and what do you learn?

9. Any changes you have noticed changed since returning from the trip (for example the way you look at culture, people, habits, crafts / relics of culture or new places you visit)
10. After experiencing the trip, any intention or desire to travel and learn to other cultural sites?
11. What topics or ideas have you been thinking about and that you feel are important?

Follow up questions

- a. Why do you think this topic is important?
- b. Is this topic something you want to know/be interested in before? If not, what makes this topic interesting, so you are curious?
- c. What is your view after you find out about the topic?
- d. Did you talk about the topic during the field trip (both commute and return)?
- e. Do you think that in the future the topics / ideas you get from the museum and Abar Village will be useful in the future? Why?

Post trip questions

1. Has your interest / interest on subjects changed after the trips? How and why?

Follow up questions:

- a. Any interest to deepen more about art and culture in college? If yes, what is the reason? if not, what is the reason?
- b. In your opinion the subjects applied in the trips will be useful in the future or not? Can you give an example?
- c. Have you ever been forced to explore local content or arts and culture in Papua outside of school?

2. What is the difference of learning through school trips compared to classroom?

Follow up questions:

- a. What is the most memorable learning experience? Can you explain why?
- b. What types of activities were fun? and what interactions do you remember the most?
- c. What forms of activities should be part of local content lessons and Papuan art and culture in the school trips? What is the reason?

3. What makes you surprised / surprised / scared when taking a field trip? (e.g. take a speed boat across the lake)

- a. Any events / activities that are beyond your expectation when taking the trips? Why?
- b. Anything you expect in the trips, but it didn't happen?

Appendix 3: INTERVIEW QUESTIONS FOR TEACHERS

General Questions

1. To your knowledge, when was the first time you / school did a school tour?
2. How many times have you arranged an educational tour? For what reasons and where?
3. How long does the activity take (days / hours)?
4. What role did you play? (facilitator, also explained, assistant)?
5. How was the support of the school / teacher / location / related agencies?

Prior trips Questions

1. How did you design and prepare the trips so that students can obtain learning experience?
2. Are there any difficulties? Could you name it?
3. Any meetings/coordination before going to the location?
4. As you recall, what questions did students or schools ask before the trips?
5. Any objections from the school or students about the locations or the schedule?
6. Any material/curriculum integrated into the trips? How do you integrate it?
7. What do you expect from the visit? It is achieved?

While trips Questions

1. Are there interesting events or interesting learning experiences during the school trips?
2. Did you learn anything new? Please explain
3. Did you worry about anything during the trip? Please describe it
4. Were there any difficulties in communicating with local guides? Any reasons?
5. What did you observe when students did the activities?
6. Is the weather a problem when the activity takes place? Does it affect the trips?
7. How was your relationship with students during the trip?
8. Any problems with students' attitudes / behaviour when the trip / activity takes place? If so, how do you deal with it?
9. Any preparations regarding security procedures, e.g. lost, sick, injured)?
10. Is there a sudden change in the learning model because it does not match what was planned?

Post trips Questions

1. What are your weaknesses when you carry out educational trips and how do you overcome it?
2. How to determine the time slot when visiting certain locations? Is this based on your own understanding, consultation with other teachers or consultation with relevant parties at the location?
3. Are there things that can be identified after the trips related to attitude changes that reflect maturity or other improvements?
4. What behaviours were previously not possessed by students, but were seen during or after school trips? Can you explain?
5. How difficult did you adjust the trips to the curriculum? Can you describe?

6. Are there other places that you think are very useful to be explored through educational tours?
7. What assistance needs to be facilitated regarding this educational tour?
8. Are there important things that you learned personally or that were useful for teachers through educational tours?
9. What experiences do you think greatly influence students after the activity?
10. Are there tasks? Or the presentation after the activities?
11. Do the experiential learning activities make students better in communication and teamwork?
12. Is your time flexible when traveling (not doing certain tasks or responsibilities)?
13. Do you want to organize school trips and apply experiential learning? The reason? (for teachers inexperienced in school trips)

Appendix 4: PARENTS/CARER APPROVAL FORM

LEMBAR PERSETUJUAN ORANG TUA/WALI SISWA

Universitas : Aberystwyth, UK
Fakultas : Manajemen dan Bisnis- Manajemen Pariwisata
Topik : Schools tourism: a study of experiential learning within outdoor educational environment in the Eastern Indonesia
Jenis : SCHOOL TRIPS/PILOT PROJECT

Jika terdapat pertanyaan berkaitan dengan penelitian ini, silahkan menghubungi peneliti utama atau supervisor peneliti (nama beserta kontak lengkap dapat di lihat di bawah ini).

Peneliti Utama : Samsudin Arifin Dabamona
Kontak : Telp [REDACTED]
[REDACTED]
Email [REDACTED]
[REDACTED]
Supervisor utama : Dr. Carl Cater (Senior Lecturer)
Kontak : Telp [REDACTED]
Email [REDACTED]

Penelitian ini merupakan bagian dari penelitian untuk program doktor bidang pariwisata di universitas Aberystwyth di Wales United Kingdom. Tujuannya mengkaji wisata sekolah sebagai sebuah instrumen untuk mendukung pendidikan dengan mengintegrasikannya melalui pengalaman belajar dengan menggunakan *setting* pendidikan luar sekolah khususnya pada obyek Desa Wisata Abar di Sentani.

Deskripsi singkat lokasi

Desa Abar merupakan desa yang terletak di pinggiran danau sentani dan terkenal dengan budaya pembuatan kerajinan tembikar/tanah liat (*sempe*) yang sampai saat ini masih bertahan di Papua (pengrajin saat ini merupakan generasi ke-15). Kunjungan wisata pendidikan pada Desa Abar akan diintegrasikan dengan pelajaran muatan lokal dan seni budaya khususnya budaya Papua. Perjalanan akan ditempuh dengan menggunakan transportasi bis dan dilanjutkan dengan menggunakan *speedboat* dari pelabuhan Yahim Sentani ke lokasi ± 12-15 menit.

Deskripsi singkat penelitian

Penelitian akan berfokus pada berwisata sambil belajar (*learning while traveling*). Siswa/i akan dilengkapi dengan jurnal siswa dan diwawancarai tentang pengalaman mereka selama mengikuti kegiatan tersebut seminggu setelah kegiatan (estimasi wawancara siswa ± 15 menit).

Informasi Tambahan

Perjalanan direncanakan mulai pada pukul 8.00 – 14.00 siang. Semua pengeluaran (transportasi, tanda pengenal dan makan siang siswa akan ditanggung peneliti).

Keikutsertaan siswa akan sangat diharapkan. Meskipun demikian, keputusan orang tua/wali siswa terhadap keikutsertaan bersifat sukarela. Orang tua/wali siswa dapat menolak keikutsertaan siswa/i dengan alasan apapun. Jika terdapat pertanyaan berkaitan dengan penelitian ini, silahkan menghubungi peneliti utama atau supervisor peneliti.

Name Orang tua/Wali (Huruf Cetak) :	
Tanda tangan	:
Tanggal	:
Siswa/i di ikutsertakan	<input type="checkbox"/>
Siswa/i menolak di ikutsertakan	<input type="checkbox"/>
Peneliti (Huruf Cetak)	: SAMSUDIN ARIFIN DABAMONA
Tanda tangan	:
Tanggal	:

Appendix 5: RESEARCH ETHICS

Aberystwyth University, UK
 Aberystwyth, Ceredigion, SY23 3FL
 +44 (0)1970 623111



Research Ethics Research Ethics Panel Assessment approval	
Chief Investigator	Samsudin Arifin Dabamona
School	Management and Business, Tourism Department
Project Tittle	Schools tourism: a study of experiential learning within outdoor educational environment in Indonesia
Ethical application number	4197 Whilst an application to a Research Ethics Panel is not required, should there be any significant changes to your proposed research, you should contact your department to ensure that the ethical status of your project remains valid
Name of responsible monitor	Dr. Carl Cater
School	Management and Business, Tourism Department
Forwarded by email without signature	Date : 26 October 2016
ethics@aber.ac.uk	

Appendix 6: CONSENT FORM

Aberystwyth University, UK
Aberystwyth, Ceredigion, SY23 3FL
[+44 \(0\)1970 623111](tel:+441970623111)

Informed Consent Form (Indonesian Version)

School : School of Management and Business, Tourism Department
Topik : Schools tourism: a study of experiential learning within outdoor educational environment in Indonesia

Jika terdapat pertanyaan berkaitan dengan penelitian ini, silahkan menghubungi peneliti utama atau supervisor peneliti (*nama beserta kontak lengkap dapat di lihat di bawah ini*).

Peneliti Utama : **Samsudin Arifin Dabamona**

Kontak : Tlp [REDACTED]
[REDACTED]
Email : [REDACTED]
[REDACTED]

Supervisor utama : **Dr. Carl Cater (Senior Lecturer)**

Kontak : Tlp [REDACTED]
Email : [REDACTED]

Keterangan

Penelitian ini merupakan bagian dari penelitian untuk program doktor pariwisata di universitas Aberystwyth di Wales United Kingdom. Tujuannya mengkaji wisata sekolah sebagai instrumen untuk mendukung pendidikan dalam kaitannya dengan pengalaman belajar dengan menggunakan setting pendidikan luar sekolah di obyek wisata bagian timur Indonesia. Dengan mengidentifikasi sudut pandang dari partisipan terhadap berbagai hal yang mereka alami selama mengikuti wisata sekolah dan juga aspek-aspek wisata sekolah dalam kaitannya dengan pengalaman belajar akan memberikan kontribusi untuk pengembangan wisata sekolah dan pendidikan di Indonesia di masa yang akan datang. Wawancara ini akan berlangsung kurang dari 20 menit. Silahkan untuk menghentikan wawancara setiap saat, atau untuk tidak menjawab pertanyaan jika anda tidak ingin atau tidak nyaman, atau mengajukan pertanyaan yang berhubungan dengan penelitian. Wawancara ini akan direkam. Namun, data tersebut akan menjadi anonim, diperlakukan secara rahasia dan dilihat hanya oleh pewawancara dan supervisor-nya.

Persetujuan

Tujuan penelitian ini telah dijelaskan secara jelas kepada saya dan saya paham apa yang diinginkan dari saya. Saya menyadari bahwa keikutsertaan saya dalam penelitian ini bersifat sukarela dan saya sadar bahwa saya bisa berhak berhenti untuk ikut serta kapan saja serta berhak untuk tidak menjawab pertanyaan yang diajukan.

Saya menyadari bahwa informasi yang saya berikan akan dijaga kerahasiaannya dan tidak akan ada penggunaan nama saya tanpa sepengetahuan dan persetujuan saya.

Nama (Cetak) - (Informant) :

T. Tangan

Tanggal :

Disaksikan Peneliti

Nama (Cetak) - (Peneliti utama) :

T. Tangan :

Tanggal :

Appendix 7: EMPIRICAL FINDINGS OF RESEARCH

